

## Our Cover

an actual scene in our Emily E. Flinn  
e for the Aged at Marion, Indiana.  
's going to help fill those stockings!

## Solving Things

ways there are problems to be solved,  
especially around Christmas time.  
we all asked, Is there a Santa Claus?  
, Why isn't there? And then, Who  
take his place, and how? **WORLD**  
is helping you solve this last and  
formidable problem this year with  
remarkable offer outlined on the in-  
of the back cover.

t. James Moffatt's translation of the  
needs no introduction to our read-  
No doubt many of them possess  
r or both of the separate editions of  
Testaments. This is the first edition  
the two Testaments combined in one  
me. Dr. Moffatt has written a bril-  
introduction outlining the origin of  
sacred writings, sketching the history  
the English Bible, and summarizing  
best of Biblical discussion and criti-

This preface alone is indispensable  
the Bible student. The complete **WORLD**  
Bible will make a long-remembered  
to any friend. Combining it with  
ar's subscription to **WORLD CALL**—  
may be sent as a Christmas gift  
another friend—enables us to make an  
ing offer which we believe will be a  
service not only to those making the  
but to the lucky ones receiving them.  
ankly, only a limited number of the  
are obtainable at the price which  
es us to make this proposition, so—  
come, first served.

## Words About the "World Call" Week Pageant

saw the presentation the other eve-  
of "The Torch of Light." It was  
most beautiful thing and splendidly  
by our young people. It made such  
impression on me and those whom I  
ved, that I am asking the group to  
ent it to what I trust may be a  
r company on a Sunday night soon.  
should like to encourage those who  
responsible for this to continue to  
before churches worth-while things.  
ves a double purpose. It stimulates  
est and enlists people in support of  
at enterprise, and at the same time  
ords opportunity for happy partici-  
n in the work for those who share  
the presentation. I am grateful to  
for it.

STEPHEN E. FISHER.

ampaign, Illinois.

e playlets which you sent are all  
entertainment, as well as instructive  
good advertising material. I directed  
playlet "Ask Mother Another" last  
ay evening at Vermont Avenue  
ch, with excellent success. We will  
oubt continue to use these playlets on  
al days.

ANNA BELLE LLOYD.

ashington, D. C.

# WORLD CALL

International Magazine for Disciples of Christ

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Daisy June Trout

Trained in a Christian college for Christian service, experienced in local and national religious work, and deeply consecrated to the cause of Christ, Daisy June Trout, the retiring secretary in the missionary organizations department of the United Christian Missionary Society, has for fourteen years rendered a conspicuous contribution to Disciples of Christ as an able leader, a courageous administrator and an efficient executive. (See page 16.)





The see-saw of life starts  
for these children at the  
St. Louis Orphans' Home

VOLUME XI

DECEMBER, 1929

NUMBER 12

## The Banality of Christmas

THE stories told in this issue of WORLD CALL and the stories between the lines win a sort of quiet applause in our souls as we read and read them before going to press. There is still courage in the world. There is still faith. There are still manifestations of unselfish love. These are tonics which all of us need with which to fortify ourselves against the temptation to enjoy a banal Christmas.

Years ago God "released a vision on a world foretold and dull." For a time it was the wonder of the world. Then someone started building ceremonies around it, and formalities took place with all their attending appendages. Today we know it as Christmas, a blur of giving, of making merry, of indulging in rich food. The wondrous miracle of the birth of the Savior of the world is obscured in a festival. Churches, religious organizations, a few groups here and there, seek to re-establish it by means of pageants, plays and Christmas programs of one sort or another. Even our public billboards have been utilized to feature the Christmas activity scene. These have been gentle plans to remind a thoughtless world of the event that makes its celebration possible; no one has yet ventured into an active, vigorous campaign against "banalizing Christmas."

Whether such a campaign would have any effect or not is doubtful. If once we lose the wonder of a vision, if once we forget the beauty of a miracle, no modern abracadabra will bring it back to us. We cannot legislate the spirit of a thing, Christmas least of all, into form. We need to experience it. We need not be blinded by the brilliance of the Christmas star. We need to learn anew the meaning of the phrase that rolls so glibly from our lips, "Peace on earth and good will to men of good will."

Manifold have been the avenues by which we have approached peace. Along strange paths we have sought it, when we may find it only in our hearts. That is the sum and substance of the Christmas message. Not alone does this mean world peace, the abolition of warfare, but the peace that is sorely needed by each individual in his own soul, the peace that passeth understanding. It, too, comes only to men of good will.

Yet whence comes good will? We harbor a grudge against our neighbor. Our relations are strained, we become estranged, we bear him little good will. The attitude is mutual. Good will will come when there is understanding, and understanding can be obtained only by those who have love in their hearts. Love, understanding, peace—God's Christmas gift to the world.

THERE are glimpses of that surpassing gift of God in stories in this issue, stories that somehow are read with a slow tightening around the heart. Peace at last has been found by those whom "the slings and arrows of outrageous fortune" have wounded. In our homes for the aged, old people long buffeted about on a restless sea, have found a haven. In our children's homes, little babies, boys and girls, are learning the joy of contentment.

No wonder these stories are tonics for Christmas! They are testimony to the fact that the church of Christ, with all of its bewildering distractions, has been to Bethlehem and has kept the fire burning on the altar of the almost forgotten wonder. It has caught its vitalizing power from the angel's song. Its deep undertone is the Christmas story and it is echoing that story of peace and love and courage and faith to a restless world enmeshed in a banal festival.



## Our Ex-President

A CONSTANTLY recurring problem in the United States has been, "What shall we do with our ex-presidents?" Happily the ex-presidents themselves seem never to have been troubled by the question. Mr. Cleveland found congenial retirement at Princeton. If Mr. Roosevelt had been triplets each of the three would have been usefully busy, and no one of the three would have submitted to any prearranged activity. Mr. Taft has attained to the ambition of his life, which was not the presidency. Mr. Coolidge is visibly and audibly relieved to become a private citizen again.

No one of these eminent men was permitted to serve his country as long as Frederick W. Burnham has served the Brotherhood of Disciples of Christ as president of the United Christian Missionary Society. He relinquishes this post December 31 and we are naturally as much concerned about his further service to the cause of Christ as the American people have been about their ex-presidents.

WORLD CALL proposes that our Ex-President be recognized as an Apostle of Good Will, both to our brethren in other countries and to our brethren in other religious bodies. We are not left to conjecture concerning his fitness for this post because he has demonstrated it amply in the course of his previous labors.

First, his unfailing friendliness qualifies him to meet people of other lands and other names at their best and to secure from them the most favorable consideration for the people and the plea he represents. As a pastor, the affections of the people of the churches he has served have followed him through all subsequent years. As a native of Illinois and a graduate of Eureka College, the convention of that great state rises in a body to give him an ovation when he appears before it. Through all the trying experiences of these formative ten years in the United Christian Missionary Society, with the inevitable differences of opinion between him and the vigorous men and women who have been associated with him, both as officers and as members of the Executive Committee, personal friendship has continued unbroken, both because of his constant attitude of respect and affection and because of his manifest concern only for the advancement of the cause.

Second, his knowledge of the plea of the Disciples of Christ, his devotion to it and his skill in presenting it, fit him to be its advocate and exponent in any presence. Our own churches in England and Scotland, Australia and New Zealand have hailed him as an unsurpassed preacher of the New Testament faith. So firm is his grasp of the essential principles of Christ's gospel and so clear is his exposition of these principles that in three years as chairman of the Executive Committee of the Federal Council of Churches of Christ in America, he commanded the re-

spect and admiration of all the members of that body without departing by the shadow of a silk filament from his own and his people's doctrine.

Third, his power as a preacher of the gospel is with the winsomeness at its best of the people he represents, and he is at his superb best in the pulpit and on the platform of great assemblies. The effectiveness of his preaching is enhanced by his clear voice and his dignified and attractive presence. The substance of his preaching justifies his bearing of his voice. He deals with the great cardinal elements of Christianity with a freshness and originality that show them to be living realities to his own soul. That he represents a people free to follow truth wherever it leads, to obey Christ whatever he commands and to fraternize with men of sincere Christian faith wherever may be their name or race or land.

The tragedy of the Disciples of Christ, as of all previous reformatory movements, has been our human tendency to harden into a sect, with fixed customs, stereotyped nomenclature and ironbound creeds doubly repressive because unwritten. For our own soul's sake, as well as for the advancement of the cause of unity, liberty and loyalty to which our pioneers dedicated their lives, we need at least a spokesman, without official responsibility or vested interest of any sort, to represent the essential gospel of ultimate protestantism and pure catholicism—the absence of capitals—to ourselves as well as to other more-or-less Christians everywhere.

We dare not surrender the dream of an inclusive church of Christ. The body listed in the Census as Disciples of Christ, but locally banded into free congregations as Christian churches or churches of Christ, has undertaken to disavow every divisive barrier to exalt only Christ as the criterion of faith and bond of fellowship. Surely the time is ripe to claim such a faith and promote such a fellowship with renewed passion. The approaching 1900th anniversary of the first Christian Pentecost, when we were of one mind and one heart, should bring us on our knees in penitence and send us forth with flaming zeal to find the answer to our Savior's Prayer.

WORLD CALL nominates Frederick W. Burnham as Apostle of Good Will from the Disciples of Christ in North America to Christians of these and all lands. Sooner or later, for longer or shorter periods, he will be pastor or evangelist here or there, but even if he is not, this should be the real function of our Ex-President.

## The Goal of Pentecost

THE world is hearing that Pentecost is being observed by the Protestant churches. It vaguely understands what it is all about. The nature of man is so accustomed to thinking in the concrete, turning upon potentially tangible ideas, that a grasp of the full meaning of Pentecostal observance



cult mental feat for the theologian, to say nothing of the man in the street. As a result the observance is in serious danger of reducing itself to a set formula. Pentecost was one of the most mystical events in the history of Christianity. It was the coming of the Holy Spirit into the church. The event is as difficult to explain as the emerging of the personality of an individual. It is as distinct from the realities of the world as the scent of a flower is from its structure. It is as necessary to the life of the church as love is to the man. It is as elusive as spirit and as evident as the atmosphere. It is the Spirit of God and the personality of Christ made manifest in the church.

It came to the church only after ten days of prayer on the part of one hundred and twenty people. That is the total "program of preparation" for it. Ten years of constant prayer. As a result something happened that set fire to the souls of those disciples—the Holy Spirit dwelt among them! And then—"the next day there was added unto them about three thousand souls. And the Lord added to the church daily such as should be saved."

In observing the nineteen hundredth anniversary of this memorable happening, the disciples today are anxious that the glorious experience be repeated. To be sure of it, we started preparing for it, not ten years in advance but three years. We have prayed at intervals during this time but it is doubtful if any group has given ten days to this one phase of preparation on which the early disciples depended entirely. In addition we have "organized" our forces into aims, objectives, committees, programs. Frankly, we have capitalized on the anniversary of Pentecost to secure tangible evidence of its occurrence. Yet that is not to be despised. It is the result of our concern for the advancement of the Kingdom of God. In itself it is a good and commendable thing. The danger is that we will allow it to overshadow the greater preparation and fulfillment of Pentecost—the enrichment of a complete life, the gaining of spiritual vitality, the entrance of the Holy Spirit into the church again today.

Every church leader, every pastor, every concerned individual, should constantly be mindful as we move toward Pentecost—which falls in June, students of the Gospels tell us—that the celebration be not one over the accomplishment of set aims or the achievement of set objectives, but that it be an occasion of awareness of the presence of the Holy Spirit.

## Pentecostal Sharing

THE great undertone of Pentecost was one of sharing. There is no mistake about this—a sharing of experience, of substance, of love. Truly we cannot have a reproduction of that first Pentecost unless we carry out the Pentecostal purpose of sharing day by day. The United Christian Missionary Society is suggesting that this great experience be repeated with

a Pentecostal sharing gift next year to represent every one of the 1900 years of the church's life since Pentecost. It has been suggested that we set \$100 above the regular giving last year—this as a minimum gift so that even with our smaller churches, if they are truly touched by the Spirit of God, can have opportunity to become Pentecostal-sharing churches. The stronger churches can make a Pentecostal love gift commensurate with their strength.

One hundred dollars is not much in this great and wealthy America to give over and above our regular giving. Many churches and many organizations, knowing their own strength and guided by the Spirit of God, will go far beyond the \$100 minimum, and we can thus bring together an offering which in terms of life and redeemed men will make the angels in Heaven rejoice, and will deepen in the life of the church the Pentecostal passion for the salvation of the last man, woman and child in the world to such a degree that the results will be felt in the years ahead.

## Northern Baptist-Disciple Unity Gains Momentum

ONE hundred years ago next August the dissolution of the Mahoning Baptist Association—which was in reality the separation of Disciples of Christ from the Baptist church—took place at Austintown, Ohio. At the Seattle Convention this year reports looking toward closer fellowship and probable unity between the Northern Baptists and Disciples of Christ were heartily endorsed. Among these plans was that of a joint meeting between the two bodies to be held at Austintown on the anniversary days of that last meeting for the purpose of considering our common heritage and our common problems. As definite plans are now gradually shaping themselves for this meeting, the possibilities for some sort of actual cooperation loom gloriously large.

One of the most encouraging factors in the situation is not in the plans themselves for the mending of organizational fence rails or the welding of doctrinal differences, but in the will to unite which is apparent in local church groups of both bodies. Unity is a thing of the spirit, first, last and always. And where Baptists and Disciples of Christ have had cause for closer acquaintance in their local churches, there has inevitably arisen the pertinent question, "Why are we not together?"

Since the Seattle Convention a score of such instances have come to the attention of WORLD CALL.

The preachers in Montana from both the Baptists and Disciples of Christ held a joint retreat and conference this fall at Bozeman. A splendid report has come from the meeting; it was widely representative and fellowship and mutual understanding were promoted. B. T. Livingston of New York, secretary of evangelism for the Northern Baptists and S. J. Mathieson of Denver, were the chief speakers for the gath-



ering. Dr. Mathieson, at the request of the program committee, discussed the twelve points on unity with the Baptists which were approved by the Seattle Convention. (See report of Association for Promotion of Christian Unity for these points.) At the conclusion of the discussion both groups were of the conviction that the agreements were so many and our differences so few that our longer separation is caused by methods in kingdom building which lie outside of the scope of local congregations. Those present agreed to exchange fraternal delegates in their state convention. Plans were agreed upon for another joint retreat next year, when there will be also an attempt to hold a united young people's conference.

The Baptist and Disciples of Christ ministers in Iowa are planning to hold a joint state ministerial association meeting in Des Moines in February. Dr. A. W. Beaven, president of Colgate-Rochester Theological Seminary, will be the speaker. There have been the most cordial fraternal relations between the Baptists and Central Church of Christ in Des Moines. These two down-town congregations are holding occasional services together and joint social affairs.

In Duluth, Minnesota, the Baptist Church and that of the Disciples of Christ have perhaps perfected an actual merger. The Disciples of Christ had started to build, had in fact put in a basement for a new building, when the proposal was made looking toward the merging of the two congregations. Homer Armstrong was preaching for the Duluth Christian Church at the time. The Baptists had a good building; the Disciples of Christ had a fine preacher—merging the two congregations for their mutual good seemed the logical step. Today they are using not only the Baptist Church building but the basement unit of the unfinished building for part of the Sunday school.

Edgar DeWitt Jones, who with Jesse Bader represented the Disciples of Christ at the Northern Baptist Convention and the Baptist World Convention, reports some closer relations between the two bodies that have come to his attention recently. In September the Baptist Ministerial Association of Greater Detroit welcomed the ministers of the Disciples of Christ into their fellowship, at which time Dr. Jones spoke on "Baptists and Disciples." He also spoke at the state convention of the New York Baptist Churches at Buffalo in October on "Baptists and Disciples, Yesterday, Today and Tomorrow." The First Christian Church and the First Baptist Church of Waukegan, Illinois, both face building enterprises. It occurred to them that they might unite and do the building together and they asked Dr. Jones to meet a joint committee and speak at a combined service of the two congregations. Dr. Jones says, "I met about forty picked people at a dinner and discussed informally the problem of closer cooperation. At a second meeting, which was held in the Baptist Church, attended by about three hundred despite rain, I gave a formal

address, historical and inspirational. I answered many questions and think the possibilities of unity are excellent."

During December there will be held a meeting between groups from both bodies, probably in Cleveland looking toward the meeting at Austintown, Ohio, next August.

## Where Is the Romance of Missions?

**L**OUDLY and lustily are the critics of missions bewailing the absence of the early romance from the task today. The old idealism, the note of adventure, the inspiration of sacrifice, they feel is lacking; it has reduced itself to a prosaic professionalism. In a sense they are right. Missionary doctors, nurses, evangelists and teachers now must "mesh gears" with the rest of the world to work successfully. But in situations that call for individual methods, for more than ordinary personal sacrifice, there will be found the same heroic missionary spirit responding.

An example of this is found in a recent letter from Alexander Paul, the oriental secretary of the United Christian Missionary Society, who is in the Orient. He writes concerning our three women missionaries Wenona Wilkinson, Lyrel Teagarden and Lillian Collins, who are the only foreign women at our inaccessible station at Luchowfu, China. He says:

I hardly know where to begin to report on Luchowfu. I have been here for more than a week, and shall remain another couple of days. I have been busy every minute. Conditions are very unsettled. War talk on every hand. The night I got here it looked like sure war between two armies in the district but it has been averted. I have met two of the generals. They are fine men and would be a credit to any army. I got acquainted with the district magistrate and he introduced me to them. Last night we had one of them to dinner together with the district magistrate and we had a very good time. I did not realize that when I asked, or rather had the ladies of the station invite him in my name, that we were having one of the two generals nearest to General Chiang Kai-shek, but such is the case. I have seldom met a nicer man, a more friendly one. The district magistrate told me in a casual way that he had beheaded eighty bandits in the last two months. This will give you an idea of the conditions under which these three wonderful women missionaries of ours have been living. I marvel at their bravery and composure. Those folk who think the romance of missions has passed out of step into this station and live for a week and see the conditions existing, hear the war rumors, see the starving people on every hand and watch these three women missionaries at work, they would be convinced, I think, that there is still idealism in the world, and that these women embody the highest idealism in their lives that one can know anything about. They are making a great contribution to the work by just living here. Every place one goes the people refer to the foreign women who live here under such unfavorable conditions.

There is a famine staring the people in the face. They have been a failure because of drought, the wells are dry. I have been told that in some places near the city the people have to carry drinking water two miles. I have no reason to doubt the truth of this statement. All of this makes the immediate future a problem. People taxed to the limit, and a failure, many of the better class people living in other parts afraid to return, and bandits on every side will make our work most difficult, but this is the time the people need us and we must stand by them!



# "As I Take Up the Work"

## Our New Secretary Surveys the Field

By F. M. ROGERS

WISH I could pass on to the readers of WORLD the experiences and joys which have come into my own life recently as I have visited our live homes for little children and for the aged. These are experiences one cannot have from the reading of a book on benevolence. One must have the personal contact and the heart to heart talk with the old people, and take the little children up in your arms in order to know the wealth of old age and catch a glimpse of what the Kingdom of Heaven is like. And it is that one can understand

How blessed it is to be old  
And sit near the sunset  
gate;  
Ready to answer the summons or willing—  
Or willing with patience  
to wait;  
Knowing that safely garnered  
Are all the sheaves of the  
years,  
While ahead are the glad reunions  
And behind all the sorrows and tears."

And it is when these little  
s in our children's homes  
gather round you to bid you  
'good-night' and be kissed,"  
one can say

They are idols of hearts  
and of households,  
They are angels of God  
in disguise,  
As sunlight still sleeps in  
their tresses

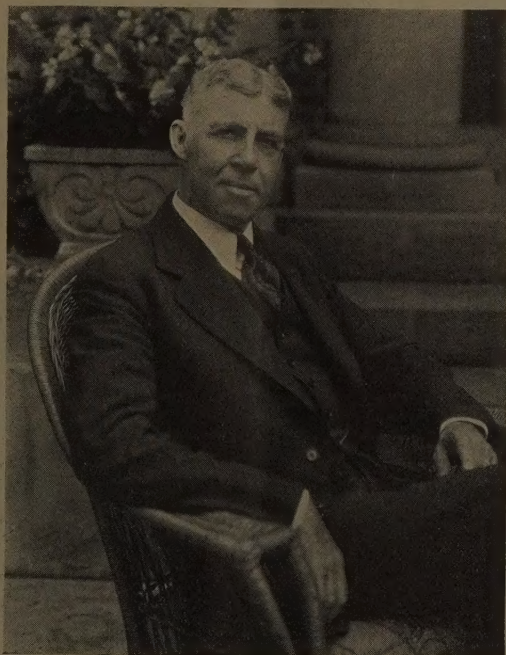
His glory still beams in their eyes;  
These truants from Home and from Heaven  
They have made me more manly and mild,  
And I see now how Jesus could liken  
The Kingdom of God to a child."

Christmas will soon be here and we shall again observe the anniversary of the birth of the Christ-child. It seems very fitting to me, as I think of the lowly manger in the stable of the modest inn wherein he was laid, that we use the Christmas season to call the attention of Christ's followers to the needs of depend-

ent children, to whom the church should be both father and mother in the days of their helplessness, and to the distress of those who feel

"The living more and more forget us  
There are fewer to regret us  
Every year."

In what better way could we observe the anniversary of the birth of him who said, "Inasmuch as you did it unto the least of these, my brethren, you did it unto me"? Surely there can be no ministry dearer to the heart of Jesus than that performed in his name in the lives of the dependent aged and children.



The new secretary of the department of benevolence of the United Society, F. M. Rogers

The benevolent heart of the great brotherhood of Disciples of Christ has given expression to its love for homeless children, and its sympathy and concern for helpless old age in the twelve benevolent homes it has erected throughout our homeland. In six of these it ministers to orphans, abandoned and neglected children to the number of 560 in daily residence, and last year aided a total of 1140 children and 73 widowed mothers. In the six homes for the aged, a total of 241 found comfort and a Christian atmosphere such as they were accustomed to in the days of their health and

strength; and, while twenty-eight of these only sojourned with us for a season, the church which nourished them and loved them brought joy and happiness to them as they stood on the threshold of the spirit world, and tender sympathetic hands made smooth and comfortable their pillows as the angel of death came to conduct them to the city of light and the Father's house.

Who would deny this peace of mind and rest for the fatigued body to a single one of these worthy pilgrims? And yet, for every one received into these



homes many are turned away for lack of room or lack of support. Although our children's homes have room for probably fifty more, there are children waiting every day because the budget is not sufficient to permit the homes to be operated to capacity. When to our benevolent mission we give that same sacrifice and consecration which marked the early church and the ministry of Jesus himself, that will no longer be true.

As I take up the task of administering this far-reaching work, a task laid down by our beloved J. H. Mohorter last June as he sat at this same desk, I am mindful of the increasing challenge it presents to give Christ to a Christ-hungry world. A story is told of an incident which happened in the first year of our benevolent work which illustrates this need. Mrs. Martha Younkin, one of the leading spirits in launching the work, was refused permission to present the task at a state convention, the presiding preacher telling her, "There is no time to hear you; we are here to preach Christ." Too long have we been preaching Christ without giving him, his love, his boundless lovingkindness, to a world hungry for a sense of his compassionate heart.

Since that cold, bleak day in January, 1889, when a mother and her three children, all in desperate need, knocked at the door of the brotherhood's heart, and the doors of our first Home in St. Louis swung wide to receive them—our first guests—the great task of

preaching Christ by giving him has grown daily the consciousness and conscience of our people.

In the forty intervening years, that one home grown to twelve scattered at convenient points across the country. In this time nearly 500 aged, homeless and helpless people have found a home and have almost 5,000 widows have found temporary aid and approximately 10,000 children have been given a start on life's highway. In addition, the Valparaíso Christian Hospital at Valparaíso, Indiana, has been maintained, caring for approximately 400 patients annually.

With the challenge of this great and growing work before us, and faced with the necessity of reducing expenditures and cutting budgets, we may well say with the poet,

"Is this the time, O Church of Christ, to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife and nobly held the ground  
Is this the time to halt, when all around  
Horizon's lift, new destinies confront;  
Stern duties wait our people, never wont  
To play the laggard, when God's will was found  
No! Rather strengthen stakes and lengthen cord  
Enlarge thy plans and gifts, O thou Elect,  
And to thy kingdom come for such a time!  
The earth with all its fulness is the Lord's;  
Great things attempt for Him, great things expect  
Whose love imperial is, whose power sublime



The blind guests in the Jacksonville, Illinois, Home for the Aged listening to "World Call" being read by F. M. Rogers



# Remembering James H. Mohorter

## A Slave to the Love of Christ

By GEORGE A. CAMPBELL

This is the first Benevolence Number of "World Call" ever published without the counsel of J. H. Mohorter. For ten years his genius and compassionate heart were dominant factors in shaping this annual issue, and before that "The Philanthropist" which he edited for the National Benevolent Association. While the work itself continues unabated, it is extremely fitting that we pause in its review to remember the man who was for twenty-three years its preeminent spokesman

THE first year of my ministry I became acquainted with a minister who was examined for ordination by Henry Ward Beecher. When he was at Mr. Beecher's study he was told the pastor was waiting for him in the auditorium. The young minister found the distinguished man sitting on the rum with his feet hanging against the sideboards. Beecher asked him to sit beside him. Then looking him in the eye said: "Why do you want to preach?" There was an embarrassing silence, but finally the novice said: "I think, Mr. Beecher, I want to preach because I love Christ." It was Mr. Beecher's turn to be silent, but after a moment he said: "Are you a slave to that love?" That question being answered, the distinguished examiner said: "That is all. Let's go and dine with Mrs. Beecher." His friend said that was the shortest and severest examination he ever went through.

A slave to the love of Christ! James H. Mohorter was a slave to that love. He lifted all his friends by adherence to that love to a higher spiritual plane, to our entire communion.

Now we have been blessed by our spiritual leaders with organizational life.

Elen E. Moses, a slave to the love of Christ!  
 McLean, a slave to the love of Christ!  
 Charles E. Garst, a slave to the love of Christ!  
 George W. Muckley, a slave to the love of Christ!  
 L. Wharton, a slave to the love of Christ!  
 Effra B. Anderson, a slave to the love of Christ!  
 Ray Eldred, a slave to the love of Christ!  
 M. Rains, a slave to the love of Christ!  
 R. A. L. Shelton, a slave to the love of Christ!  
 H. Mohorter, a slave to the love of Christ!  
 And in that servitude what fellowship, what vision, what joy, what communion with the Eternal!

Of the one million and a half Disciples of Christ now living and of that larger number who have passed to the Church Triumphant, there are not more than a few or so who have made a notable and distinctive contribution to the life and thought and direction of our communion. But one of this score is James H. Mohorter. To be one of a very few in millions is something to cause us to stop and ask "Who was this man?" He was the apostle of Christ's doctrine of "inasmuch." We might call him "Inasmuch" Mohorter.

Back through the maze of debate, back through the tangle of controversy, back through the heat of organization, back through the strife of creeds, back through the orthodoxy of cold intellectual formulas, back through our enslavement to the material, back through our competitively constituted civilization he has led us to the child, to the helpless, to Christ.

He has disclosed to us the judgment of Christ as set forth in the 25th Chapter of Matthew. And this is the word of the Master he has burned in the conscience of the Disciples: "And the king shall answer and say unto them, 'verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

In leading us to this word of the Master he led us to that which is fundamental and unifying. When we are in the face of hunger, wounds and helplessness, strife ceases.

AS I WRITE I have some pamphlets before me telling of the number of homes we have for the aged and children. I shall not examine them. I just want to think of this man who has given his life to spreading the spirit of good will the angels sang about, of establishing in the hearts of men the two great commandments of Jesus, and of elucidating Paul's central thought, "The greatest of these is love." It is well, however, to say that these several homes are the monument to him more than to any other man, and that they breathe his spirit of kindliness.

"Inasmuch" dries tears, creates homes, puts laughter in mouths and hearts, makes strong bodies, educates the mind and soul, builds citizens, converts souls, ushers in the kingdom of life and glorifies the God of love. It is the biggest business for mortals and immortals!

To help is to become helpful; to love is to become loving; to companion with children is to become child-like; to go for Christ is to come to Christ; to lead others to Christ is to have Christ come to one's self. The full character and spirit of Mr. Mohorter reflected his work.

Let no one think our apostle of philanthropy was a mere giver of a cup of cold water. No, no, it was given in the name of Christ. His philanthropy was rooted in religion. Well did he know that the world needed the altar as well as it needed a loaf of bread and a bed in which to sleep. He connected the



bread of the orphans with the sacramental bread of the Lord's table.

The text of his first sermon was "Looking unto Jesus, the author and finisher of our faith." It is dangerous to look out without looking up. To the altar he gave a primary place in life. He was an elder before he was an organizer or secretary. Program must not be put ahead of prayer.

As he sat alone in his office, as he folded up his last papers pursuant to visiting the Maritime Provinces in June his soul took its flight, the alone to the Alone.

He had dreamed of a quiet life in a garden of fruit and flowers. And in that garden there was to be a

room with its window skyward. He wanted time, that he could meditate and pray and wait for God come. It could not be. His soul was keyed to moment, action, doing, and in his activity God came him.

I said he was in his room alone. No, not alone. Christ came for him. The Lord of Life called him to the larger service of his vast universe, where doubtless there may be in its illimitable spaces children God's love in need. If so, could the Heavenly Father bestow a commission to seek and to find and to bring upon a more worthy messenger than J. H. Mohr? "His servants shall serve Him."



## Stories from Real Life



**F**IVE years ago one cold winter evening a weary-faced little woman, with an air of unspoken tragedy about her, knocked at the door of the Juliette Fowler Home for Children in Dallas, Texas. Before her, timidly clinging to each other, shivering with the sharp winds that swept across the great veranda, were three little boys varying in ages from three to nine.

Despite the bitter weather, they were barefooted. The thin garments which clothed them were entirely inadequate covering for their shaking little bodies. Their eyes of starving childhood and their little lips were blue with cold.

The heavy door swung back—the warmth of living and comfort rushed out and engulfed the little group, and upon the wings of some invisible bounty they were swept into the high and wide hallway with its homey air, its bright flowers in pots, its blazing fires, and its constant chatter and laughter of a hundred happy, well-fed, well-cared for little children, who sensed nothing of the cold outside.

The story the little mother told was the un-pitiful story. She could not care for the children. She could scarcely care for herself. That much was apparent at a single glance. Moreover, she was So, too, were the children with her. They coughed constantly while she talked.

The great arms of the Juliette Fowler Home reached out and gathered these three little boys to its bosom. Efficient nurses ran tubs of soothing hot water. Brought soap, great fuzzy towels and warm clothing.

An hour after they came in out of the cold, shiv-

ing and weeping from hunger, their faces were clean and warm and clothed. A doctor was called. They were fully going on. They had pneumonia symptoms, since they had been three weeks seriously suffering from some sort of bronchial obstruction, and the lightful odor of hot, savory food was pervading the hallway.

The weary little mother, tears of happiness and relief running down her pale cheeks, kissed the boys good-bye, knowing that at last they would reach a degree



A Christmas party at the Fowler Home, Dallas, with Santa Claus 'n everything



and comfort which she, in her feeble efforts, and never hope to attain for them. She went away, ce in her heart, for there is no pain in this world the pain a mother knows when she cannot provide the bare necessities of life for her children. And the woman who accompanied her as she left the Fetter Fowler Home she murmured, "Do you know, feel as if I had been to heaven."

Today those three little boys who entered the Home hungry, cold and ill, mere wraiths of what children could be—are well and happy, healthy and chubby round-faced. They have been practically remade through the agencies of this institution.

### **"It's Right Smart Unhandy to be Poor"**

Some time ago an urgent cry for help came to the Cleveland Christian Home from the southern part of Virginia. Four children, ranging in age from four to fourteen, had been left orphans. The father had been killed in an automobile accident and the mother had just died of influenza. Both father and mother had been inmates of an Institution for the Deaf and the four children were all partially blind. Careful investigation followed, the children meanwhile being cared for by the Cleveland Home. It was decided that the greatest help the Home could render would be to have them placed where they could learn to help themselves. Two of them, the older ones, were placed in the Virginia State Institution for the Deaf. The two others were kept in the Home.

The first thing done for the two younger ones in the Home was an examination by an eye specialist. He found that much could be done to prevent the loss of their eyesight, and treatment and care have proved to be correct. The change in them since coming to the Home has been remarkable. They have lost the sinking air of timidity they had when first coming and are gaining in the affections of the other children. Their slow southern drawl is fascinating. Soon after their arrival they attended a circus with the other children of the Home for the first time in their lives. Everything had to be explained to them. But gradually they are becoming accustomed to their new lives and are feeling there is a place for them in the world. When they first arrived, the older one felt she must apologize for coming. All the poor child could manage to say was, "It's right smart unhandy to be poor."

### **"Man's Extremity Is God's Opportunity"**

There is a woman who, from earliest childhood, had been accustomed to both mental and manual labor in behalf of herself and others. But it was not until late in life that through an avalanche of misfortune she was subjected to privations, humiliations and torturing fears ever attendant upon helplessness. For a time she was stunned and demoralized—seemed incapable of planning for the future. But

penniless want may not long indulge in apathetic self-pity or morbid fears. Should she solicit help from her friends? No, she could not beg. But what was left? What but faith in God? For over thirty years she had been a follower of Christ's teaching, an avowed believer in the brotherhood of man. Were all these just theories, merely figments of the mind, or were they statements of eternal truths? Now was the time to find out.

Girded with faith, she again faced life. Day after day she fared forth, each day doing as best she could the task at hand. Only temporary work was given her which carried only meager pay and the uncertainty of the future. The passing years brought waning strength and soon it seemed the end of the road had been reached. But man's extremity is God's opportunity. She was brought to the attention of the Emily E. Flinn Home in Marion, Indiana, and soon those wide doors swung open to receive her.

Here she is spending her last hard-fought years. It means relief from haunting fear and abject want. It means the consoling fellowship of congenial spirits. It means the ministrations of God's messengers, bringing his choicest reminders of unfailing love and care. It means opportunity for renewing faith and strength in the sanctuary of the soul in the inner chamber.

This is the testimony of one who by experience knows whereof she speaks.

### **A Not Unusual Problem Solved**

MARIE had been in the St. Louis Christian Orphans' Home for sixteen years, and was now almost reaching her majority. She was kind, gentle and tractable, but just a little child in mind and in her ability to carry responsibility, so the attendants, foster-parents and school authorities said, all of which was verified by the psychologist at the St. Louis Psychiatric Clinic. Since she was almost twenty-one, the age limit for caring for children in the Home, it was a problem to know what should be done with her. It was evident she could not be turned loose in the world with only the reasoning of an eight-year-old child.

The St. Louis Home turned to the local church which had years ago placed Marie in the Home, and the church was glad to help solve the difficult problem of her future. By strenuous, persistent, tactful and understanding methods, members of the church persevered until they succeeded in obtaining admission for the girl in a training school where she will be permanently cared for and trained along the lines of whatever ability they can observe in their study of her. Although the move to this new place from the security and familiarity of the Home was a radical change for Marie, she was smiling confidently when friends from the Home left her, saying, "Good-bye, I know I'll be happy because the Home wouldn't let me go any place that wasn't best for me."



# Folks Is Folks

## An Intimate Glimpse of Life in the California Christian Home

By A GUEST IN THE HOME

**C**HRISTIAN Home atmosphere! Who can define it; but indefinable as it is, all can feel it. A Christian Home is where each lives for the other and all for God. All the equipment of our California Christian Home is refining—it helps to create a homey atmosphere; but, furnishings alone cannot make a Home. It takes folks—kind, Christian folks, to create a Christian atmosphere, and the Christ-like virtues have to be continually put into practice to keep this atmosphere pure. Any ill-temper, criticism, discontent of even one occupant of the Home will vitiate the atmosphere.

Our big family of over fifty is trying to practice the Golden Rule. Physical infirmities prevent very active service, but it is a joy to see the many ways in which our guests put in practice General Booth's slogan, "Others." There is dear, gentle, patient "Grandma Carr," aged 90, totally blind, yet she has learned to write her letters on the typewriter, and is learning to read the raised letters for the blind. Pass her room and see another, aged 87, reading aloud to our gentle Grandma Carr the latest news from some good magazine or book. Again we will see the same woman in the parlor reading aloud to a group whose eyesight is failing. Twice or three times a day, she meets with her groups and in the evening she reads the Scripture. Why is this woman so very economical with her personal expenditures? She has a little money, but she is carefully saving it so as to have a goodly sum to give to this Home which she loves, and which has been her shelter since the death of her husband years ago.

How interesting it is to see the long procession wind into the dining room, usually two and two. The stronger escorting the weaker, one acting as a gallant escort to another, seeing that her plate is well filled. Then the crippled who need the wheel chairs, brought from their rooms. "Queens" they may be called for they do look queenly.

"In all thy ways acknowledge Him" is the inspiring maxim of the Home. Family prayers are conducted daily by one of the men at breakfast, he reading some helpful portion of Scripture, then offering prayer, sometimes the Lord's Prayer in which we all join. At dinner and supper different "guests" in the Home return thanks.

The Bible is conspicuous in all the rooms. Should you chance to make an early morning call in the rooms, you are quite sure to see the occupant enjoying morning devotions. Many have copies of the large printed New Testament and Psalms. While a large majority,

because of physical infirmities, are unable to attend the church of which they are members, yet they are not deprived of the ministrations of the church. So the minister from Los Angeles or suburbs, comes every Sunday afternoon and conducts a service with prayer, praise, communion and sermon. Often he brings with him a group of singers or church officers who contribute helpfully to the worship. For a while one of our men read from B. W. Johnson's exposition of *Revelations* while we gathered as a family group in the Chapel. Wednesday evenings are set aside for our regular prayer meeting when prayer, praise and study of the Bible school lesson for the following Sunday, give us a worshipful hour. Alphabetically the leaders are chosen from among the guests. The first Friday night in the month is our Missionary Day. Thirty-six have given their names as members. Each has been assigned a special missionary for whom to pray daily and personally. Many letters have been sent to our workers in foreign fields, also many read of Sunday school and church papers. Before the holidays hundreds of Christmas cards were sent in packages to missionaries in Africa and Porto Rico (uncolored) cards that have been received but the writing erased. How we enjoyed sending ship letters to Agnes F. Baldwin, when she sailed for South America! Dr. O. L. Baldwin, our retired missionary from India, creates a missionary atmosphere by reading aloud to groups. Missionary books are very popular and deepen interest in the Lord's work at home as well as far-off fields. Monday evening finds the family assembled to discuss "current events" or poems or items of interest.

Birthdays are announced by our Matron, and so recognition given to the honored one. Two wedding anniversaries (one 56th, the other Golden Wedding) were observed with delicate courtesies.

Nearby missionary and aid societies often visit bringing a picnic dinner for all, and giving us programs of music and reading. One evening Mrs. Princess Long and her family gave us a wonderful treat along musical lines. At Christmas time we had a series of surprises.

To expect that all of those in our Home are perfect would be expecting too much, for long, long lives of toil and trial, of many losses and heavy crosses, the infirmities of age, are apt to bring moments of sadness, if not of irritability, but they are only "moments" for all are striving to be true to their Christian principles, and prayer restores the balanced heart.



# What's That!



## A Christmas Catechism

*Visitor to the United Society Headquarters:*

HERE it is Christmas and a time when everybody in the world should be happy. What is our church doing to help care for the poor people who have no homes, and the little children who need help?

*Worker in the Office:*

Through the United Christian Missionary Society church—with your help, I hope—is maintaining five homes for children and the aged who need help.

*Visitor:*

Where are these homes?

*Worker:*

The children's homes—six of them—are in Atlanta, Louis, Dallas, Cleveland, Omaha and Denver. The ones for the aged are in Jacksonville, Florida, Marion, Indiana, Jacksonville, Illinois, Dallas, Texas, Gabriel, California and Walla Walla, Washington.

How many children are taken care of?

The number of children in daily residence in these six homes ranges from 530 to 550, from tiny babes to high school children.

Where do they all come from?

They come from everywhere. Back of each little life is the tragedy of a broken home—some broken by death, some otherwise. Some come through the juvenile courts. They come through the churches in the communities where the homes are broken. Many of them are half-orphans, having one parent living. Often mothers are employed that they may be near their children in the homes—allowing a portion of her wage to pay for the board of the children. A

father boards his motherless children in the home while he works and pays what he can for their board.

V. How long do we keep them in the homes?

W. The full-orphan children that are given to the homes remain until good Christian family homes are secured for them, or until they have completed their schooling and become self-supporting. Sometimes some physical defect makes it hard, or even impossible to place a child in a private home. These children are given special training so that they may be self-supporting citizens. The half-orphans stay until their parents are able to take care of them.

V. Do they dress just like other children and go to school and have parties, and live normal children's lives?

W. Yes, they dress just like other children, and when you see them mingling with other children at church and Sunday school, and in the schools, you cannot pick them out as "home" children by their clothing.

Outside groups from churches and clubs come in and give them parties. The children themselves give entertainments. They are taken for auto rides, picnics, to circuses and approved shows—usually by groups of interested church people or civic organizations.

V. Do you mean to say these aren't just institutions then, they're real honest-to-goodness homes?

W. It is our aim to make these homes as nearly like private homes as it is possible to make them. The children all go out to church and Sunday



school and to the public schools, and mingle freely with other children. They have assigned duties at home, and are taught many things about housekeeping, sewing, gardening, and other things about the home. They have special play rooms and have their own club meetings and Scout organizations. Outside friends volunteer to teach them music, physical culture, etc.

V. How much does it cost to keep a child in one of the homes?

W. The average cost of a child in the home for a month is \$26.11, or a day, \$0.86. For a year it is \$312.25.

V. How many old people do we take care of?

W. The capacity of our old people's homes is about 217. Sometimes two sisters occupy a single room. The average number in the homes however is 200, because lack of maintenance funds keeps idle rooms, although many are on the waiting lists. Recently two old people on the waiting list for the Florida Home died, one of them in the poorhouse, before we could admit them into the home.

V. At what age do we accept them? How do they apply for admission?

W. Seventy years is the minimum age limit. Application is made by using the blanks furnished by the United Society office. These blanks are filled out by the applicants, signed before a notary public and returned to the office. Investigation as to the needs and the worthiness of the applicant is made from the office, applications are sent to the local committee on admissions, which in turn recommends action to the local board of supervisors. Applicants to be eligible should be needy, worthy members of the Christian church, without home, without family or relatives or friends who can and will care for them, and without funds sufficient to provide for themselves. Invalids, and those afflicted with incurable diseases and the mentally afflicted are not eligible to membership in these homes as we are not equipped to give them proper care.

V. Do they have to pay anything to get into the homes?

W. Yes, a small admission fee of \$100 for one person, \$150 for husband and wife. They also give whatever funds and property they have, in trust, to be used eventually for the benefit of the home caring for them. They are paid three per cent on it for their own use.

V. How do they occupy their time?

W. They spend their time visiting with one another, reading, sewing and doing fancy work; those

who are able are permitted to help with light duties, such as in the dining room, with the garden, flowers, lawn, chickens, etc. They, of course keep their own rooms tidy and neat (regular cleaning is done by employed help, stronger than these old people). They enjoy the radio, visit from outside groups who come to visit with them and entertain them. They are taken on picnics, parties, auto rides and to entertainments, and of course those who are able attend church and Sunday school. Services are conducted at the homes for those who are not able to go out to church.

V. Is there much sickness in the homes?

W. Perhaps the amount of sickness in these homes for the aged is below the average for people of their age in private homes. Naturally, where the average age is high, death is more or less frequent. Vacancies in these homes seldom occur except by death. At all of our homes a staff of doctors serves free of charge.

V. This sounds like a wonderful work. It sounds like we're doing what Jesus meant when he said "Inasmuch as ye do it to these, ye do it unto me." How is it possible for the United Society to do all this?

W. This work is made possible through the voluntary gifts of churches, Sunday schools and other church organizations, and interested friends outside of the churches. Many donations of food supplies, clothing and household supplies are sent to these homes. In a few places throughout the United States the churches of a county band together and send carloads of provisions and supplies to these homes every fall. The bulk of the cash offerings received for this work comes through the churches at Christmas time, and through the regular budgets of the churches and through personal offerings from individuals.

V. Do the churches supply enough money to keep going all the time?

W. The average cost of caring for an old person in these homes is \$27.61 a month, or 92c a day. And yet, the amount of maintenance funds necessary to operate these homes is not fully supplied. It has been necessary each year for several years to carry over a deficit into the next year's budget. A few of the homes are operating at capacity; others are not, for lack of money to care for the daily needs of operating at capacity. Many names of worthy applicants are on the waiting lists of these homes; some of them in dire need. Some of them could be received—but for the lack of funds for their care. If the church could only realized—!





## A Christmas Letter



From the former Editor of  
"World Call"

# There's a Song in the Air



"The universe is  
not out of tune!"

*Dear Friends of  
World Call:*

**O**NE of Thomas Carlyle's most incisive and discerning statements was, "Go deep enough and you will find music everywhere."

After five years in Ginling College, China, Dr. Mary Bosworth Treudley writes from Wellesley College, Massachusetts, "I had forgotten how utterly satisfying oaks could be in October."

A young mother reporting a day on the train with her fifteen-months-old son says, "The whole car adopted him and he had a glorious time."

Occasionally there is a note that jars, a color that shocks, and a human act that hurts, but the morning stars still sing together and the universe is not out of tune.

Christmas gives the divine keynote for all human relations, and evermore men of good will are finding and building peace on earth.

After thousands of years of war and the evil roots and blasted fruits of war, we cannot expect that the Christmas promise or the answer to the Lord's Prayer will be quickly or easily realized, but the promise stands, and the ages progress, and sons of men still follow the Son of God, even to the cross, that the dream may be fulfilled.

Here and there about the world are individuals enough to make up a countless host who labor all the days of every year to bring

humanity into the perfect harmony of a Beethoven symphony or an autumn woodland.

On Christmas day these constant followers of the gleam suddenly find themselves engulfed by the countless multitudes who devote this day to good will.

Generally there is a child connected with the temporary conversion to divine grace, and we dare to believe that the influence of the day is foreshadowed and prolonged through more days than those who love and give would openly confess. There are children everywhere and not even the hardest heart can completely resist the appeal of their helplessness, innocence and loveliness.

Perhaps the men and women who are toiling, and sometimes despairing like Elijah of old, in their effort to bring in the kingdom of God fail to realize what innumerable and effective comrades in the divine cause are the little children everywhere.

"Sweet friends, man's love ascends  
To finer and diviner ends  
Than man's mere thought e'er comprehends."

In this year of grace 1929 we can come to Christmas with the confidence, not only that more individuals are observing with us the birthday of the Christ than ever before, but also that, even where his name has not been heard, little children are unconsciously preparing the way for his coming.

W. R. WARREN.



# Life's Increasing Purpose

## A Message for Woman's Day, the First Sunday in December

By DAISY JUNE TROUT

In the strength and glow of Christian young womanhood Daisy June Trout came to the Christian Woman's Board of Missions almost fourteen years ago from distinguished service with the Y. W. C. A. Her growing ability was brought into the United Christian Missionary Society at the time of its organization where she has made a vigorous and enthusiastic contribution to the work across the years through service on scores of important committees and commissions and in the promotional, the home missions and the missionary organizations departments. She was the first circulation manager of WORLD CALL and later served ably on its publication committee. She leaves at the close of the year, planning to enter school in the East next fall and serving in the meanwhile with the newly established Pension Fund. Her missionary passion, exemplified in her early desire to go to the foreign field, will find renewed expression in this task which again gloriously illustrates the unity of all Christian work

"I CANNOT live without Christ. I cannot bear to think of men living without him. I cannot be content to live in a world that is un-Christlike. I cannot be idle while the yearning of his heart for his brethren is unsatisfied."

With this statement taken from the *Christian Message and World Missions*, as given at the Jerusalem Conference, Alma Evelyn Moore a year ago called the women of the missionary societies of the United Christian Missionary Society to commit themselves to a "Life of Purpose." As women have read these words time and again and tried in some measure to understand the depth of their meaning, surely they have uttered a cry for God's power in their own daily lives, a power that will enable them to overcome the indifference, the selfishness, yea, the sin that is hindering their service for Christ.

The thirty minutes a day of quiet waiting before him have seemed all too short to secure that calm so needed, that assurance of God's strength so necessary to the day's problems. It has required his power if those with whom we come in daily contact are to see on our part "a happy acceptance of each day's duties." Only as his spirit controlled our lives has it been possible at the close of the day to feel that we have not been lost in the midst of all the calls that come to us, that we have not wasted hours upon useless things, but that when Christ called we did our best to answer. We did not fail him and say, "I have not time."

As we come to this year of 1930, this anniversary of Pentecost, how can we enter more fully into its meaning than by again committing ourselves to this "Life of Purpose"?

Perhaps we did fail this past year in living up to all its ideals, but shall we not try again? We are more conscious than ever before that we cannot reach this purpose in our own strength. Our prayers then will be more earnest for that power that came to men on Pentecost. These ideals are the ideals of the Christ life; we can do no less than to keep trying to make them real in our lives through his power.

The devotional book, *Come Ye Apart*, is helping

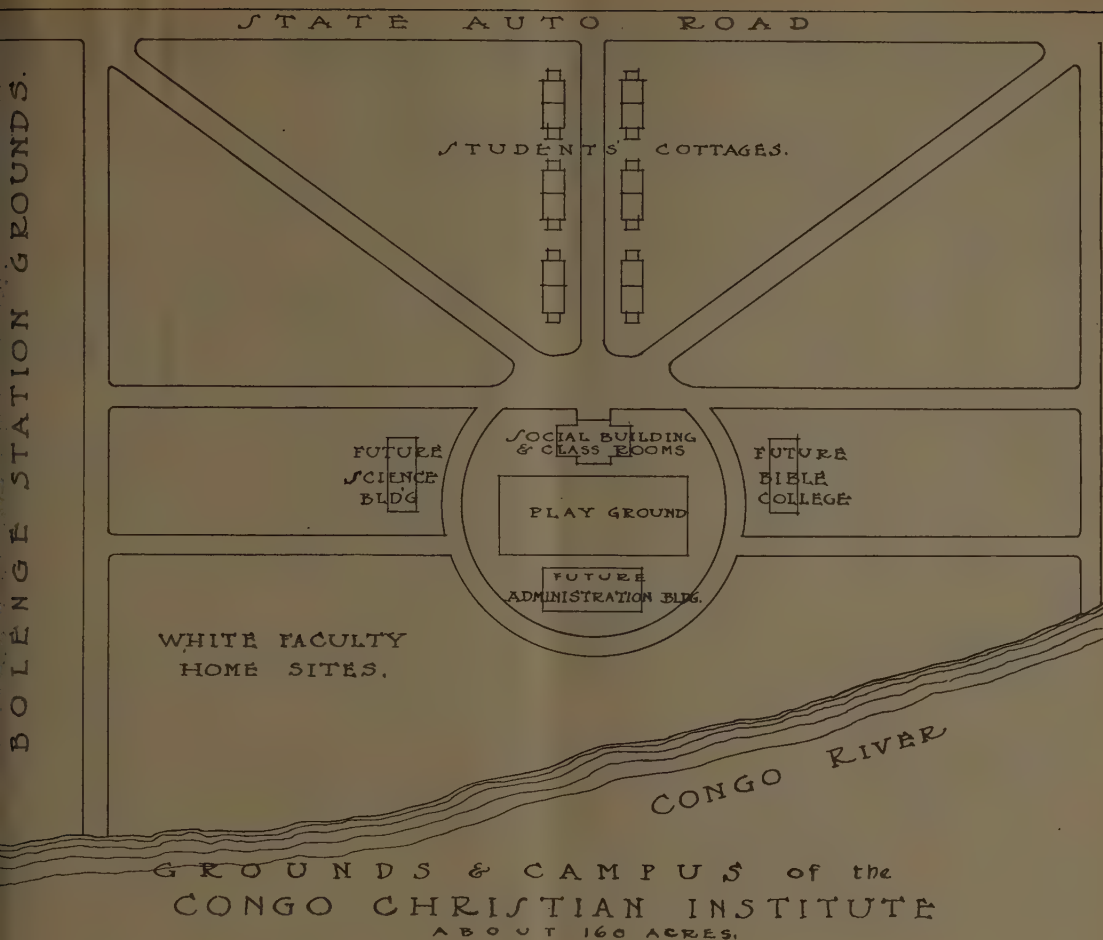
many thousands of women to gain the needed strength for the day. The greatest need of the missionary work is that men and women who wear Christ's name live to a depth of Christian life that would compel them to cry out from their hearts, "I cannot bear to think of men living without him." Pentecost was the fulfillment of Christ's promise to send the power that would enable his followers not only to carry on the work which he did while on earth, but "greater things than these shall ye do because I go to the Father." In coming to this nineteenth anniversary of Pentecost, let us say that we cannot go forward with our missionary work?

Women of the missionary societies who for years have studied the needs of the fields, who have prayed and given for this work, who have all the riches in the heritage of nineteen hundred years of Christianity, you be unconcerned as to whether the missionary work grows or retrenches? You have prayed that the work would grow. God has abundantly answered your prayer. Are you willing now to put your life, your money, along with that prayer and grow in your life your gifts, as the work grows?

Again may we quote from the call of the Jerusalem Conference, "The task before us is beyond our power. It can only be accomplished by the Holy Spirit, with the power we receive in its completeness only in the lowliness of Christ's disciples. We call all followers of Christ to take their full share as members of the body, which is the church. No discontent with organization or tradition or failings should be allowed to keep us outside its fold."

An editorial in a recent magazine in referring to the frontiers in the spiritual realm, called to Christian workers "to match their lives by the Man of Galilee and make new discoveries and reach new heights and have new experiences out on the plains that stretch toward God by the way of Olivet and Calvary. There are those who can be found out on the frontiers of spiritual attainment where they can see Jesus coming against their future sky. Join your life with him, you don't know where it will lead you, and you need not care if you go with him."





# A Year-Old School Shows Results

By MRS. H. GRAY RUSSELL

Following the return home of Mr. and Mrs. Herbert Smith on furlough last spring, Mr. and Mrs. Russell were transferred to Bolenge from their work at Mondombe to take charge of the new Congo Christian Institute. They have here carried on admirably the work so well begun by Mr. and Mrs. Smith

THE first commencement exercises of the new Congo Christian Institute at Bolenge, Africa, have just finished and we are having a breath-pell. For years we've had the idea of starting a school in our Congo Mission where those who the most promising in the station schools might for more advanced schooling. This dream was realized last October, 1928, when Mr. and Mrs. Herbert Smith were transferred to Bolenge from Mondombe where they had served for years, and began work of the Congo Christian Institute.

Bolenge was chosen because it was the most central place for the school. The school site selected lay on the down-river side of Bolenge mission station and about 200 yards from it. Naturally the first thing to

be done, in addition to the classwork, was to erect buildings. A large social and classroom building was started just a year ago and is now under a roof and we had classes in one end of it the last two weeks of school. This building, in the center of a large plot, serves as a pivot for paths which radiate from it like spokes in a wheel. The students' houses are built along these paths. The houses for the faculty are to be built along the river front. (See accompanying plan.)

School opened with twenty men and fifteen women, wives of the men. We have single men but no single women in the school. The men this year have studied mathematics, science, geography, hygiene, native customs and folklore, French, bookkeeping and the Old



and New Testaments. The women are mostly beginners, not having had the chance for elementary schooling that their husbands have had. We taught them reading, writing, mathematics, sewing, hygiene and care of homes and children, simple drawing and the Bible. While the women were in school a native woman conducted a kindergarten for their seven children, all under six years of age. They planted a tiny garden, played games, colored and cut paper and at the end of the hour were given oranges and other fruits.

Since a student is required to have three years' work to graduate, we couldn't have a regular "diploma-giving" commencement, but in order that the natives could get an idea of what a commencement is, we observed the occasion. The exercises lasted three days. The first night we marched into the church, faculty in front and students following, each man walking beside his wife, a new custom for Congo, for usually the wife must walk behind the honorable husband. The students had decorated the church themselves with palm fronds, ferns and flowers, and it was beautiful. W. H. Edwards gave an inspiring address.

The next night we had the women's program of which I am terribly proud. To my knowledge a program given solely by women has never before been attempted in our mission and the results were more than gratifying. Naturally there was nothing translated into Lonkundo that I could use for their program so I first had to collect materials, then translate them into Lonkundo before giving out the parts. We modeled our program after Children's Day programs at home, stressing the missionary theme. Some of the women weren't far enough advanced in school to read their parts so their husbands had to read them until they were memorized.

Our program was something as follows: For the Bible reading all the women marched upon the platform to music and standing in a semicircle, recited some 30 verses they had memorized in school. Then one of the women led in prayer. Our native kindergarten teacher had trained the little tots to sing "Fafa atolang 'iso," *Jesus Loves Me*, and to repeat John 3:16. They marched up and gave this without a hitch and the audience could scarcely be restrained from murmurs of surprise and pleasure. Following this nine women gave a pantomime to *O Zion Haste—Publish Glad Tidings*. This also was well received.

Then all marched to the platform, some carrying Bibles, others crosses, a candle, a globe, a crown, etc., and two in the center carried a large banner with the Great Commission printed on it. Each said a few lines emphasizing the text, "Go ye into all the world and teach all nations."

Our closing number was the masterpiece of the evening, a little playlet, called "The Women's Easter."

The six women who were not in the pantomime gave this and I'm still marveling at the way they put it across. Not a mistake! And this the first time it ever appeared in public in this capacity! The pantomime was simple—four women visiting and talking over the manner of the crucifixion and telling how the three Marys were even then on their way to the tomb to anoint the body of Christ with precious ointment. While they were still talking the first Mary came running in, shouting, "Christ is risen!" and telling of the resurrection. And before she finished the other Mary came saying that she had seen Christ and that she first mistook him for the gardener. The play ended with them starting to Galilee to meet Jesus.

Throughout the play the Bolenge boys' choir, hidden in the darkness back of the church and singing verses from several appropriate Easter hymns in the four parts with wonderful effect. A cross was hidden in palms at one side and during the play it was illuminated with a red light.

When the play was over the audience sat as though stunned. Mark Njaji, our Bolenge pastor, said the next day that he was unable to sleep all night thinking of the play and how well the women had done. He said he spent the night in prayer and singing, thanking God for showing his people what the women could do. Never having seen a play of this kind before made it all the more real to them and sure they will not soon forget the manner of Christ's resurrection.

**B**UT more remarkable still was the attitude of the women themselves during the three weeks of practice. At first they were inclined to giggle and be self-conscious until we almost despaired of their learning their parts, but after a bit they began to pray for the program in school and at homes and the one who the play once told me that they actually felt the responsibilities and responsibilities their characters involved. Just before the program started one of the women whispered to me, "Mama, I know we can never do this were we to depend on our own strength but with God's help we will do it."

Saturday afternoon we had Field Day with races and games. Dr. Barger leading the activities. The next day morning the baccalaureate was delivered by Mark Njaji, the pastor, which was a most inspiring message.

This formally closed our first school year. The next term starts the 16th of September. In the meantime we will be helping them plan their gardens, carry on the building program, and trying to get enough brick houses up to accommodate the new students who will be coming in this fall. Mr. and Mrs. V. Havens have been assigned to the school. They are present on furlough but will reach Congo at Christmas. Miss Goldie Wells has also been assigned here. She is at present in Belgium but will soon be coming on.



# Unity Again Invades Divided Protestantism

## The Congregationalists and Christians Unite

By H. C. ARMSTRONG

A SIGNIFICANT event in the annals of Protestantism took place at Piqua, Ohio, Friday afternoon October 25, 1929. It was the session of the General Convention of the Christian Church in which the question of union between the Christian and Congregational churches was finally decided. A plan of union had been prepared by the commissions of the two bodies through several years of diligent labor. The National Council of Congregational Churches had unanimously adopted the plan at its meeting at Detroit last June. The outcome of the whole venture depended, therefore, on what should be decided at Piqua. It was a moment of great expectancy, and it turned out to be one of happy fulfillment. After full discussion of the whole matter and of the plan of union, article by article, the convention without one word of opposition and with no dissenting voice voted unanimously and heartily to adopt the plan and consummate the union. It was one of those Pentecostal moments of which there have been too few in the long trail of the church.

The union comes as the result of many years of invitation and preparation. Forty years ago the Congregational National Council appointed a committee to approach other communions with a view to union. This committee looked over the field and made a list of four bodies which, by reason of their general similarity and agreement, seemed most likely to be interested in such a proposal of unity. The first on the list was the Christian church, at that time commonly called "New Lights" because they believed with "the creed and sweet-tempered" John Robinson of Roanoke "that the Lord hath more truth and light to break forth from his Holy Word." This marked the beginning at once as spiritually akin to Congregationalists. A conference was soon held, and the long trail begun which ended at Piqua. Some five years ago commissions of the two bodies began work on the basis and plan of union now adopted. Thus a long cherished dream comes true.

There are important features in which this union is unique, and in which it may be instructive for the whole Christian union movement. It is the first union of churches in the United States to cross major denominational lines. Other unions, Lutheran, Presbyterian, Baptist, have brought together bodies separated from each other but belonging to the same general church family. This union brings together two communions of entirely separate families. It is a distinct and defi-

nite step forward in Christian unity in this country. Also, it is a union effected in fellowship and freedom. Its foundation is laid not in creedal uniformity and ecclesiastical conformity but in unity of spiritual life and common loyalty to Christ. The two bodies unite on the mutual acknowledgment of each other as Christian and on the Gospel of Christ as a way of life. The plan states "that the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual church and each group of churches shall be free to retain and develop its own form of expression. Finding in the Bible the supreme rule of faith and life, but recognizing that there is wide room for differences of interpretation among equally good Christians, this union shall be conditioned upon the acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances."

Furthermore, this union is conceived by the parties to it not as the end but as the beginning of a great adventure. It is the hope of these bodies that their union will prove so satisfactory that it will lead to further unions with other bodies. The plan provides that "invitation be extended to other bodies to join this union. In the event of favorable action by one or more national bodies it is agreed that a new and more inclusive name shall be chosen for the General Council."

The union proceeds, so to speak, on three levels. It provides for the uniting of the general conventions of the two bodies in one general council. It provides for the coordination of their organized work and agencies, missionary, educational and benevolent, in a cooperative program. It brings the people and churches of the two communions together in fellowship and cooperation. It is a union accomplished without compromise of principle on either side, with no sacrifice of precious heritage, and no loss of spiritual treasure.

Naturally there are many matters for time to adjust, and much for future growth in spirit to achieve and perfect. The union now achieved is but the beginning of a deeper unity to come as the result of work and life in the new and larger fellowship. The concluding article of the plan says: "If a desire for that unity for which the Master once prayed be the actuating motive of all plans and acts, the way will become clear, as we proceed, where now it may appear filled with uncertainties, hesitation and hindrance."





Who can estimate the value of our Christian Hospital in Nantungchow where over 30,000 treatments are given annually!

# China Preaches Christ Through Hospitals

BY DR. G. L. HAGMAN

Christian Hospital, Nantungchow, China

**W**HEN our Lord gave his great commission, he made the vital promise that to those who would willingly witness for him, he would supply the necessary power. The experienced eye, looking back over these nineteen hundred years, can see how in varying times and places and by diverse ways and means, that wonderful promise has been fulfilled. It has been a continuous process. Wherever the great Spirit of Truth has worked without the hindrance of self, the witnessing has been effective. Our strong endeavor is to make our Christian Hospital at Nantungchow bear witness to the love of Christ. In this, our life laboratory, our greatest desire is to make Jesus real to others, to bring to them not only more abundant physical life, but to give them a realization of the abundant spiritual life in Christ Jesus. We take it that Jesus, after telling that beautiful incident illustrating neighborly love, said to us as directly as to the lawyer, "Go thou and do likewise." The hospital offers many opportunities to play the rôle of Good Samaritan, to witness in practice to the teachings of Jesus.

There is no "make believe" in Jesus Christ. When he girded himself with a towel and washed his disciples' feet, he performed a real service. Their feet were dirty; they needed washing. The most lowly service in the hospital can be so performed as to become a genuine witness to the power of the Spirit and the love of Christ. The helpless patient can sense at once the difference between the perfunctory service and that performed with real Christian concern.

The history of our hospital in Nantungchow has been largely one of ministry to the poor, the ignorant and the superstitious. Our witness has been to such peo-

ple and it has been variously received. A poor man came to us one Sunday and paid the Chinese dollar that is charged for special consultation. (A week day clinic the fee is five coppers or about the value of a U. S. penny.) He had a large carbuncle on the back of his neck that had progressed so far as to make his condition serious. An operation was performed but the patient was too poor to pay the fee for the necessary residence in the hospital. Finally the doctor insisted on applying the special consultation fee toward four days' residence in the hospital. After one Chinese dollar—fifty cents U. S. coin—he lived in our hospital four days. Now that young man's wound is entirely healed and he is bringing us other patients. Through the ward preaching and personal work he came to understand the love of God for his soul. His interest was aroused and he expressed a desire to become a Christian. The future will show how much he will receive of the abundant life in Christ Jesus.

A woman came with a sarcoma of the eye. The tumor was most malignant. Already it had caused much pain and an early operation was necessary to avoid a fatal outcome. At the operation, the contents of the orbit were removed, a literal application of Jesus' exhortation, "If thine eye offend thee, pluck it out and cast it from thee." It required considerable courage for that woman to consent to the removal of her eye. It would have apparently required more courage for her to bring herself to deal in the same way with her sin. We could not bring her to see that sin, like cancer in her soul, was standing between her and eternal life.

An old beggar with a large leg ulcer of many years' duration had been treated in the clinic for so



months. It was finally realized that a cure could not be accomplished in that way. He was given a bed in the ward without money and without price. After grafting, his leg became entirely cured. His hearing of the gospel message during the three weeks' stay in the hospital ward apparently bore no fruit in his life, but Jesus told us to witness to such as he. A member of a woman's missionary society once said to me, "Doctor, it seems to me that a lot of those patients 'work' you. You cure them and what comes of it?" I think her statement was true. Some of the patients "work" us, just as Jesus was "worked" by the lepers, the lame and the blind. But why not consider it a privilege to be "fools for Christ's sake"? Who can tell when, through the power of the Spirit, the great light may yet dawn upon those who have heard our witness and for whom we continue to pray?

A young woman came to us with tuberculosis of the spine. Upon her first visit an operation was advised to eradicate the disease. She could not bring herself to make the decision. After a few more months of pain and suffering, a second visit evoked the same advice. Fear and unbelief still prevented its acceptance. After a period of several more months, she came again. Her general condition was much worse. She had acquired the morphine habit and was exceedingly emaciated. Amputation above the knee was exceedingly advised at her faith and that of her family. She was insufficiently prepared for the operation. Several months passed before she returned to the clinic, ready to take the

often asked by other patients as to the pain she had undergone in her operation. She was impatient with them for their timidity in accepting the doctor's advice. The patient became fat and rosy. I saw her a couple of years later. She had borne a son and was in excellent health. We still long to see her come to the decision to accept the abundant life in Christ Jesus.

A mother of three children came with pain in the lower region of her back. She had been suffering for over a year and was unable to work. There was an abscess gradually enlarging in her groin. Examination and x-ray alike showed that she had tuberculosis of the spine. Without modern treatment this disease in the adult is almost without exception fatal and it often means a very long and lingering illness. This mother came with faith in our methods and submitted to an operation. A section of bone was taken from the shin



A few of the patients in the women's ward, at the Luchowfu Christian Hospital



corner of the men's ward at the Luchowfu Christian Hospital

surgeon's advice. Her condition was desperate from the long-continued septic condition of the knee and abuse of morphine. The knee joint was entirely disorganized; the end of one bone was dislocated and protruding through a large opening in the skin. The whole was reeking with pus. Amputation was accomplished and the patient went on to rapid recovery. She was treated successfully for the morphine habit and left us freed from that vice. She was a most grateful patient. During her convalescence, she was

and grafted into the spine to support the diseased vertebrae. The operation in a case like this does not remove the disease but merely aids nature in overcoming the infection. A long period of heliotherapy and air baths on one of our specially constructed sun porches has produced excellent results. This patient heard the gospel and joyfully accepted the Savior.

Last year 8,541 patients in our hospital received 33,702 treatments. While waiting for consultation and treatment, the majority of these heard something of the message of life. Many of them took back home tracts and gospels telling of God's love for them. Beside the hospital doorway is a stone tablet with the inscription: "This building, the gift of C. C. Chapman of Fullerton, California, U. S. A., was dedicated October 2, 1912 to the service of Jesus Christ who said, 'This is my commandment, that ye love one another, even as I have loved you.'" We believe that to be true to our commission to witness for Jesus' love demands that we not only do our best medically for each patient, but that we also present to everyone who enters our institution the saving gospel of the cross.

# On the Trail of the One-Day Conventions

THE world in a nutshell—that's how one man aptly described the One-Day Convention held in his church recently. From far and near the messages were brought; from Indiana, where his church was supporting a living link missionary, from the highland school near by, from the expanding field of Christian education, from the army of consecrated women in the missionary societies across the country, from the great movement for ministerial pensions, from his own state work—all these and other kingdom interests swept across the day's program in kaleidoscopic review. "It's the greatest piece of concentrated spiritual food I ever had," he said. "We simply opened up our souls and you poured it in."

The response from this man is typical of hundreds that have been received from enthusiastic workers in local churches who took advantage of the One-Day Convention in their neighborhood for the recharging of their spiritual batteries. To date (November 8) 118 of these conventions have been held and reports that are pouring into the headquarters' office indicate a larger attendance, a larger number of churches represented, a greater spirit and a greater concern for the world-wide work of the brotherhood than ever before.

Although only the first "batch" of conventions have been held (212 in all will be held before Christmas) there have been 18 teams in the field. The teams consisted of a United Society secretary, a missionary, a religious education worker, a state worker, a representative of the woman's missionary society work, and representatives of the Pension Fund and the Board of Education. All of these causes were presented on the program during the day, with the common theme inherent in a common purpose, that of establishing the Kingdom of God on earth, running through and uniting them.

Among the most largely attended conventions were those held at Dallas, Texas, Bowling Green, Ohio, Indianapolis, Indiana, Vincennes, Indiana, Newark, Ohio, Lexington, Kentucky, Des Moines, Iowa, Akron, Ohio, Decatur, Illinois, and Wichita, Kansas. The attendance in some places totaled over 1,000. At Bowling Green, Ohio, for instance, 302 registered at the morning session, 348 at the afternoon and 352 at the banquet and service in the evening. There were thirty ministers present and thirty-eight churches represented. While there was naturally some duplication in the registrations at the different sessions, indications are that there were probably 600 different people present during the day. The convention at Decatur, Illinois, probably holds the record so far for the number of churches in the district being represented, 41 out of 49 churches having one or more delegates.

Especially noticeable this year was the large number of men, both laymen and preachers, in attendance at one or more of the sessions. At the convention at Pullman, Washington, the Moscow, Idaho, church had all but two members of its official board at the evening banquet. At Dallas, Texas, there were 108 members of official boards present at the banquet. The local group made the convention the occasion of holding the regular joint meeting of the official boards of our churches of the city.

People drove long distances in many cases to attend. Mr. and Mrs. C. E. PerLee of Monte Vista, Colorado, drove 200 miles to attend the convention at Colorado Springs, Colorado. V. K. Allison drove 150 miles from Klamath Falls, Oregon, for the convention at Rocky Ford, Colorado, for the Las Animas convention. Others drove 146 and 112 miles for the same gathering.

Concerning the convention at Sweetwater, Texas, Irye L. Townsend, the pastor, writes:

The One-Day Convention was simply tremendous! It was a month, color, consecration and challenge. In convention of water is concerned the phrase "One-Day Convention" will conjure up the stimulus will linger long in our glory. We also feel that will be richly freighted with fruit midst and that future days for the cause.

Other expressions of appreciation culled from letters from all parts of the country follow:

The One-Day Convention at Richmond Avenue Church is now history and it has been well written and records a glorious day. You are to be congratulated at headquarters for sending so fine a trio of men to us.—B. S. Ferris, Buffalo, New York.

I want to cheer you with the word that this Christian Church held here yesterday at the Heights and I have ever attended. I said so to several last night and they all agreed. I think you ought to know how well these "laborers in the vineyards" are doing.—G. J. Parrish, Houston, Texas.

I think these One-Day Conventions are abundantly worth while. It seems to me they go farther into the lives of the local churches than any other gatherings we have. I just wanted you to know that this was one of the best and that our leaders are doing unusually fine work this year. I hope that our experience may be general.—John W. Lott, Washington, Pennsylvania.

The One-Day Convention this year was the best and the had in this church. The attendance was splendid and the team brought us first class messages. The banquet was very enthusiastic both from the standpoint of attendance and interest.—G. D. Serrill, Sioux City, Iowa.

We cannot refrain from expressing to you our appreciation for the splendid One-Day Convention conducted in our church yesterday. It was one of the very best programs we have ever had in any kind of a convention.

There was a good attendance and wonderful interest in all the sessions; the banquet, too, was a great success. Something like 125 people heard the banquet program. Representative people from the various churches in this territory, who too home inspiration for better service, will always be a different people.—W. H. Funderburk, Madisonville, Kentucky.





The House and—

# The House of Loving Hearts

The Japanese Educational Building Is Dedicated

By MARY CAMPBELL

THE heritage of childhood is love. The children call forth love as the magnet draws the steel. They accept it, as the flower accepts the sunshine. In turn, the love of a little child leads us out of selfish complacency and impels us to sacrificial, joyous service. Just such service is expressed in the new educational building of the Japanese Christian Institute in Los Angeles. The bricks in the walls, the tile on the floor, the lights on the ceiling, and even the sand in the playground, reveal to us that loving hearts all over our country, north, south, east and west, are bringing to those children their true heritage. "The House of Loving Hearts!" That is what someone said we should call it. And, indeed, it has been built as an expression of love for little children and for him who said, "Of such is the kingdom of heaven." How magnificently I was rebuked when I dared thank the generous giver, "Why thank me? I did not do it for you."

The buildings have long been needed. Our Japanese kindergarten and the classes of the language school of the Japanese young people have been held in the dingy basement rooms of the old Japanese Institute. As the business district closed in around the Institute, it was seen by our missionary leaders that the Japanese Christian Church could better serve the Japanese community by being placed in a residence district, about a mile farther south. There came the dream that we might build a community center, with a church, have ample Sunday school rooms, and an educational building, and a parsonage. The property was obtained, and then the dream began to take shape. At first, the dream was dim—it came in the form of blueprints and drawings. The vision included a playground for big boys and another playground for tiny children. It included a dignified church building, a comfortable parsonage, and a one-story schoolroom with good lighting, cheerful airy rooms and proper equipment. Then the time came to make the dream come true. It moved out of the blueprint stage.

It began to take shape in bricks and mortar, stucco and glass, drinking fountains low enough for a four-year-old, apple-green tables, and pretty landscape gardening. At last, the dream had been realized.

The Japanese educational building at Los Angeles was dedicated October 27. On October 26 the last check was written to pay for the completion of the building; so we came to dedication day with the last dollar paid for the building itself. Many generous gifts at dedication completed the sum that had been given for equipment, thus making provision for proper equipment for the building and playground.

It is an attractive building with two large sunny rooms for the kindergarten and pre-kindergarten classes and with a kitchen in which the mothers may take turns helping in the preparation of the daily hot lunch. In the front of the building four rooms give ample space to the Japanese language school work. These four rooms are so arranged that they will be very suitable for Sunday school rooms whenever the new church building comes to take its place alongside the school building, for we must remember there is a "dream church" to be placed alongside this beautiful school building. Cement sidewalks and a strong wire fence add to the protection of the property and give it the attraction of being well kept.



—some of the Loving Hearts

The Japanese community has taken the responsibility to gravel and grass the grounds, and some lovely plants, palms, and other landscaping have been placed about the building. The preparation of the building for dedication was an act of love by our faithful staff of workers and the Japanese and American friends. They cleaned windows, polished door knobs and scrubbed floors. Japanese florists sent bushels of chrysanthemums for the great occasion, and these they arranged into gorgeous bouquets. When the day of dedication arrived, they spent every spare minute in the last detail of preparation.

The dedication was attended by a throng of American and Japanese friends. The service itself was beautiful, with hymns, addresses, prayers. Greetings were in English and Japanese. Dr. H. H. Guy, long-time friend of the Japanese and former missionary to Japan, gave the leading address of the day. He spoke fluently in Japanese and then gave to the English-speaking audience his message in English on the importance of religion in the life of any people. Greetings were brought from the many members of the Japanese and American communities interested in this project. Mr. Nagana, chairman of the church board, offered the dedicatory prayer. There were men and women in the audience who have been interested in the work among Japanese in Los Angeles for more than a quarter of a century. Some of our helpers and institute workers of twenty-five years ago were present. There were present women who had made this a local project of their church missionary societies. There were present Japanese parents of our Christian young people, who rejoiced at such a wholesome center for the religious education of the youth of their community. There were in the audience those who had given hours of service, had given sacrificially of their money, of their energies in promoting the Japanese interests, and helping to bring from dream to reality this beautiful school building. There were those of the staff who had given long and loving years and are giving day by day, and are now ready to enter into the enjoyment of the building. There was present the Japanese architect of the building and the contractor, a Christian gentleman who had taken such an interest in the work that he had been able to save a considerable amount in the building to make that as his contribution. They had come to rejoice that their loving sacrifice was giving satisfying payment, that the children of this Japanese community were to enter into a more abundant life. It is indeed the House of Loving Hearts.

This dedication is truly significant. It marks the moving out into a larger service on the part of Disciples of Christ. It stands as an example of the shifting problems of home missions. When our work among the Japanese in Los Angeles began about twenty-five years ago, the outstanding need was service to Japanese young men who were here without

wives and families. The Institute's early service through the years was a dormitory for these men. This condition has changed. Our Japanese community is now made up of families. The need of the second generation Japanese stands in the foreground. It is the service of the Japanese young people and little children, which is met in our new building. The building will be a center of community life for the young people and Japanese mothers. The community is already pleading for the "dream church" to take shape. In fact, the Japanese people have raised over \$4,000 toward this. Their House of Loving Hearts awaits the House of Prayer alongside. "A little child shall lead" in every venture of love.

### The Time for Giving

BISHOP JOHN GARDNER MURRAY'S belief that gifts to charity could be more wisely distributed during life than by bequests after death was expressed in a note filed with his will in October. He left his estate to his widow for life and provided for ultimate division among his children. The explanatory note, which was not a part of the will, was written in 1920. It said:

"That no bequests are made by me to agencies or persons other than my own immediate family is because during my entire income-earning existence I have consistently and continuously given one-fifth of my income from all sources to church, charity and collateral relatives.

"This I have done under the conviction that such share is a reasonable recognition of the partnership claim of God and needy humanity upon all men and that wiser distribution can be made during life than by providing for it by will after death."

### World Day of Prayer

THE World Day of Prayer, sponsored by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, will be observed on Friday, March 7, 1930. The theme is "That Jesus may be lifted up." It is expected that every community will observe the day. A Service of Consecration, "Looking Unto Jesus" has been prepared, based upon the messages from the Jerusalem Conference, which are appropriate for use on the day. Posters and seals, advertising the day, are ready for distribution and the "Call to Prayer" and daily cycle of prayer may be procured free by writing the United Christian Missionary Society. It has been suggested that these be secured immediately so that participation in this World Fellowship of prayer may begin. Indications are that the day will be observed widely not only in communities in America but in all parts of the world, thirty foreign countries thus far reporting plans for it, making the day truly a World Fellowship of Prayer.



# Listening in On the World

## A Brief Survey of Significant Events During the Past Month

By JAMES A. CRAIN

THE most significant happening in world affairs within recent months was the outcome of the visit of the Hon. J. Ramsay MacDonald, Prime Minister of Great Britain, to the United States, where three days he was the official guest of President Hoover at the White House and at the presidential camp on the Rapidan River in Virginia. The purpose of his visit was to bring about a clearer understanding between Great Britain and the United States with regard to the impending naval conference. At the conclusion of his visit the two statesmen issued a joint statement declaring that their conversations had been largely confined to the mutual relations of the two countries in the light of the situation created by the Rlogg Pact, and that "therefore in a new and reinforced sense, the two governments not only declare that war between them is unthinkable, but that distrust and suspicion arising from doubts and fears which may have been justified before the Peace Pact must now cease to influence national policy." The crux of the question between the two nations in the impending conference was whether the United States should be allowed 315,000 tons of cruisers or 300,000 tons, and whether the number of 10,000-ton cruisers allotted the United States should be 18, as asked by this government, or 15 as suggested by Great Britain. Both President Hoover and Prime Minister MacDonald made it perfectly plain that the conference was for the purpose of clearing up difficulties between the two countries, which had delayed and finally caused the breakdown of the Geneva conference last year, and was in no sense the purpose of agreeing upon policies before the next conference is called. One of the immediate results of the Prime Minister's visit was the sending out of the invitations to the London conference to be held in February, 1930, and the acceptance of the invitation by our own government.

The American Federation of Labor met in its 49th annual convention in Toronto, October 7-17. The delegates numbered 389, from 90 national and international unions, 3 departments, 27 state organizations, 51 central organizations and other local and federal unions, representing a membership of nearly 3,000,000 workers. The outstanding result of the convention was the decision to enter the Southern cotton mill situation for organizational purposes, which forecasts a long and bitter conflict in these underpaid fields of labor, the ending of which will mean the raising of the standard of wages and of living of the Southern textile worker to a level comparable to that of workers in the same

industry in the North. The debate preceding the decision to undertake the enterprise revealed that the delegates appreciated something of the seriousness of the task upon which they were embarking. President Andrew Furuseth of the International Seamen's Union was almost evangelical in his passionate appeal, "This is part of the fight that from now on is going to wage bitterly throughout the United States and the rest of the world. . . . We must be prepared to walk the same road as the early Christian martyrs and agitators. We must go through the same struggle to get freedom on the industrial field as we did to get political freedom. There is no question of mercy and consideration that will be accorded us now. Now is the time to go in and take the consequences of going in, and may God give us all the strength to do it!" Other important actions taken were the passage of a resolution favoring the 44-hour week, declaring for a system of social insurance, the passage of a resolution asking for the pardon of Tom Mooney, and a petition for a fair trial of Brookwood College, which was summarily expelled from the convention at New Orleans last year without a hearing, on charges of friendliness to Communism.

The appearance of labor speakers in the pulpits of churches of Toronto on the Sunday during which the convention is in session has come to be one of the features of the annual convention of the American Federation of Labor. This practice was originated by Alva W. Taylor, of our own Board of Temperance and Social Welfare, and has now been taken over by the Industrial Department of the Federal Council of Churches. At Toronto fifty-four churches opened their pulpits to labor representatives. The speakers included William Green, president of the American Federation of Labor, Frank Morrison, secretary, James Bell, fraternal delegate from Great Britain, Andrew Furuseth, president of the International Seamen's Union, Dr. Worth M. Tippy, secretary of the Commission of Social Service, John E. Elliott, of the Social Service department of the Northern Baptist convention, James A. Crain, secretary of the Board of Temperance and Social Welfare of the Disciples of Christ, Spencer Miller, Jr., secretary of the Worker's Education Bureau, and a number of others. The work of the church in giving labor a chance to be heard elicited high praise from leaders of organized labor.

Australia now joins the motherland in committing the responsibilities of government to the Labor Party. In the elections held on October 12 the Labor Party

won an overwhelming victory, gaining a total of 50 seats as against a combined Opposition of 26. Prime Minister Stanley Bruce will be succeeded by James Henry Scullin, who goes into power with a sufficient majority in parliament to carry out his policies and maintain his government for an indefinite period.

The death of Dr. Gustave Stresemann, Prime Minister of the German Republic, removes from European and world affairs one of the foremost characters of the new age. Originally opposed to the Republic, Dr. Stresemann nevertheless manifested the ability to adjust himself to the realities of the situation and under his direction notable diplomatic and political advances were made by Germany. He led Germany into the League of Nations, he secured the evacuation of the Ruhr, and through the acceptance of the Young Plan he materially lessened the financial burdens which Germany will have to carry during the next ten years, besides the removal of foreign troops from the occupied territories along the Rhine. His attitude of cordial good will was reciprocated by Premier Briand of France and contributed largely to the lessening of tension between the two former enemies.

Seven members of the National Textile Worker's Union were found guilty of second-degree murder and of three counts of assault by a jury at Charlotte, N. C., on October 22 in connection with the death of Chief of Police Adderholt, who was killed in a riot at a tent colony maintained by striking textile workers at Gastonia. Originally thirteen men and three women were accused of first-degree murder in connection with the case, but the trial of the defendants was abruptly ended when one of the jurors became insane. At the beginning of the second trial the charge was reduced to second-degree murder and six of the cases were dismissed. The presiding judge has been criticized for permitting the beliefs of some of the defendants to be introduced into the trial as evidence. Notice has been given that the cases will be appealed to a higher court.

The use of the cancellation stamp "Let's Go—Citizen's Military Training Camps" has been discontinued by the Post Office Department following the receipt of many protests from patrons who objected to having their mail used to advertise a military enterprise with which they have no sympathy.

On October 30 the Province of Ontario, Canada, had an election in which the principal issue was the continuance of government control of the liquor business. Government control was put in effect on June 1, 1927, following an overwhelming victory at the polls by the Conservative party, in which liquor was the principal issue. After twenty-six months there was insistent demand for a plebiscite on the question, with

Prime Minister Ferguson making the continuance of the present policy a test of confidence. His opponents declare that under the Liquor Control Act, the sale of liquor has increased instead of decreased as promised. Figures show that sales have risen from \$17,000,000 during the first five months the law was in effect in 1927, to \$48,995,000 in 1928, and it is asserted that sales will total at least \$70,000,000 for the current year. The election resulted in the continuing of government control.

## Why Are Christian Missions Essential?

Professor Searle Bates of the University of Nanking, who is at the heart of the missionary work of China, has sent the following statement on "Why Are Christian Missions Essential?" It is a thorough-going and strong challenge, coming from a very difficult field.

(1) It is a natural and necessary function of the Christian church to give its message and life to every creature, without national or racial limitations.

(2) To save itself from selfishness and narrowness the church must be alert and diligent in Christian service well outside its immediate community. There is spiritual peril in using most of our "gifts to the Lord" to provide comfortable and attractive services for our own folks.

(3) There is especial obligation upon the relatively strong and prosperous Christian groups in western countries, rich in tradition, organization, trained leaders, and material resources, to foster Christian effort in those lands where it is barely beginning, amid poverty of life and money.

(4) The people of other countries are in themselves "worth saving." Many of them demonstrate character and possibilities which deserve every quickening and leading that may bring them to their best.

(5) The Kingdom of God and the very human church have need of the variety of life and view which may come from peoples as yet almost unrepresented. The Christian world needs new appreciation of Jesus and his message from Indian mysticism and humility, Chinese emphasis of human relations, Japanese simplicity and love of beauty.

(6) Much of the earth is in desperate privation of body and of spirit. Hunger and disease, ignorance and harmful superstitions, evil and deceit, selfishness and aimlessness ruin the lives of hundreds of millions. The great compulsion upon the life of Jesus was the overwhelming needs of men. Do we follow him to meet those needs with every resource we have?

(7) The peoples of the world are in contact. What shall be the character of their relationship? It is too often determined by profit seeking, by warships, by sensational and trouble-making journalism, by tourists who are thoughtless and overbearing spendthrifts. In the high service of missions is the opportunity of Christians to raise the level of world association by the power of helpfulness and mutual regard.



# If I Were A Country Minister

By ROGER W. BABSON

LET me say in the beginning that I could not imagine myself in such a responsible work. I am too selfish, too tactless and too inconsistent to command the respect of any community as its preacher. Though it is popular in some circles to depreciate ministers, let me testify that they are the finest group we can possibly meet. They are truly unselfish examples of worth while men. However—notwithstanding my unfitness for the position of minister—there are several things which I would do if I were such. These are:

(1) *Keep my church open twenty-four hours a day with always someone there who could answer distress calls.* If it is worth while to keep someone always at the fire engine house, it certainly is worth while to keep someone always at the church. Souls are of infinitely more value to a community than buildings. The church will regain its prestige only as it shows the community *by its actions* that it recognizes these relative values. When talking with business men about the churches, one of the first questions they ask me is, "Why is not the plant used more?" My first step, on being a minister, would be to have the church operate on a maximum capacity basis. No organization can hope to grow until it operates 100 per cent of the plant it now has.

(2) *Be at my church each day from 8:30 A.M. to 10:00 P.M. without fail; also during the afternoons excepting when making important parish calls.* It is now my practice to keep office hours and I see no reason why such should not be my custom if a minister. Church calls are essential; but these should first be made by the church worker; the minister should be available only upon request and such calls should be made afternoons. The church worker should encourage the people, upon whom she calls, to come to the church to talk with the minister during the morning hours. As people are trained to go to the doctor when sick in body, and to the banker when in need of funds, so they should be trained to come to the church any time when in need of courage, faith and devotion.

(3) *Have a library at the church which is very carefully indexed as to spiritual needs and helps.* I would urge people to come to the church for counsel, encouragement and confession. I would have indexed in the church library books, chapters to which I could refer hungry souls. In connection with the library could be one or more quiet, well-furnished reading rooms, where these inquirers could read. I would have spiritual prescriptions in the form of tracts, which the inquirers could take home. Churches should satisfy the spiritual needs of the people as drug stores

satisfy the physical needs. I should offer to pray with every visitor who came to see me. Not only would this practice render a real help to many troubled people, but it would show the community where the church stands on this all-important subject.

(4) *Make the church again a center of activities for the community served.* I would perform marriages only at the church and hold funerals only at the church. I would endeavor to have the church used every evening and as many times during the day as possible. By this I do not mean attempting to run an institutional church. I should not attempt to compete in amusements, or attempt to draw crowds by popular lectures. I would, however, endeavor to use legitimate means of bringing people who have a little time to read, think, and pray, to the church. I should make my parish house a stop for the motor coaches as they come through the community, should install public telephones and endeavor to get the post office, employment office and telegraph office located on the premises. *The church itself, however, I would keep very dignified and sacred.*

(5) *Push religious education and young people's work.* In my travels about the country, I am very much encouraged by the good work which most ministers are doing with the young people of today. Although parents are getting lax in churchgoing, yet the young people's work and church school work, in most churches, is more prosperous today than ever before. This work is of great importance and I should see that my church had quarters well equipped to take care of the young people's societies, scout work and various similar activities. The church school is a very vital part of religious work and should be treated much more seriously than at present.

(6) *When having a real inspiration, I should preach a sermon; but otherwise I should read to my congregation a great sermon by some other man.* I should put the choir behind a screen and intersperse their singing with music from a new orthophonic Victor, believing that the audience would gradually come to prefer the latter and better music. I would have two services each Sunday, at one of which I personally would preach or read, but at the other I would "tune in" the audience and note which service the people prefer. If the average preacher has any one fault, it is that he assumes too much and is too unwilling to make real tests to ascertain the wishes of his congregation. By actual tests, I would ascertain whether the present service or a modern radio service or a combination of both is preferable.

(7) *Charge a fee for religious work to cover all expenses beyond my small salary.* I believe people would

have more respect for religious help if they were charged for it as they are charged for educational, medical and other privileges. It surely should be easier to finance a church *open every day, all hours of the day*, than one open only a few hours a week as is the present custom. My own salary I should want raised by personal subscriptions so as always to know whether or not the community really wants me. The other expenses of the church program, I should expect to finance from the people whom the church truly serves.

I am not altogether sure my program would be wise. It is, however, the program which I should follow, believing that I owe to my wife and family a fair income. The present system of paying preachers and expecting them to bring up and educate families necessarily commercializes the church and I would simply be consistent and do the job efficiently. If, however, the above program, is not practical, the only alternative would be to have no wife or family and lead a life of distinct sacrifice, following the principles of St. Francis and his followers. Perhaps such a demonstration is necessary in order to have the church secure the influence which it deserves. In other words, I say that the present "milk and water, neither-one-thing-nor-the-other" system will not get us anywhere. We must put the entire church program on a business basis or else eliminate all commercialism and go back to first-century principles.

### Should We Have a New Deal on War Debts?

**A**FTER spending several weeks in Great Britain and having extensive opportunities for sounding English sentiment upon the question of reparations and war debts, Kirby Page writes that the issues involved in the war settlement seem to him to constitute the most acute threat to the peace of the world in years to come. He feels that even the pact for the renunciation of war and agreements for reduction of armaments can probably not maintain permanent peace unless a better understanding concerning the economic problem is secured. He discusses the situation in the following terms:

"I am overwhelmed with the conviction that here is the acid test for the peace forces of the world. No number of disarmament agreements, no pact renouncing war as an instrument of national policy, no League of Nations—nothing, absolutely nothing, can dam up and hold back the terrifying accumulation of resentment, bitterness and hatred being created daily by the passionate sense of injustice of the present reparations and debt settlements—that is, nothing except a drastic change of policy on the part of the United States. Two elements in the present program of our Government make any permanent solution of reparations and debts

utterly impossible: the simultaneous effort to collect war debts and to raise tariffs. Either one would be serious for Europe, but together they are deadly beyond description. However strong may be our case for the one or the other, their retention will surely and certainly wreck the peace of the world during the next three or four decades if they are retained. Only fatal blindness and a deadly paralysis will prevent the peace forces of the United States from seeing the nature of the present crisis and keep them from putting forth strenuous and continuous efforts to change public opinion on debts and tariffs.

"As important as is an agreement with Britain concerning naval disarmament, as significant as is the Briand-Kellogg Treaty, as helpful as would be our adherence to the World Court—all these combined will not suffice to prevent ultimate hostilities unless workers for peace succeed in changing the present economic policies of the United States. To neglect these mighty financial and commercial problems is to insure defeat in the crusade to abolish war and establish enduring friendship among the nations."

### Good News from Yakima

**T**HE warm place the White Swan Indian Mission has in the hearts of the Indians of the Yakima Reservation, Washington, is indicated in the growing number of requests for admission into the Mission. The Mission's chief work is that of supplying a Christian home for Indian children, surrounding them with a Christian atmosphere and teaching them to become useful American citizens. Although the budget of the Mission has been cut twenty-five per cent this year and the staff has been decreased, there are more children being cared for than ever before. Mr. and Mrs. Paul Shanklin, the acting superintendents, report they have 62 in the home and have turned away 30. Mr. Shanklin relates the story of how one Indian father brought his little girl but was told she could not be taken in as all the beds had been assigned. They left, disappointed, but returned in a few days saying "See, we have brought a bed." In the back of their rude wagon it stood, and was soon transferred to the house and the little girl became one of the family.

On the first Sunday of the ministry of William Dunn Ryan at the Yakima Christian Church, forty people came in from the Mission and eleven of the Indian boys and girls made the confession and were baptized. Practically all the children who have been received into the home from the beginning have become Christians. A Bible school has been organized and the superintendent is one of the older Indian boys from the Mission.

The White Swan Indian Mission is one of the pieces of home missionary work being done by the United Christian Missionary Society.



Missions Building, headquarters of the United Christian Missionary Society, Indianapolis, Indiana



It is here the Executive Committee of the society meets on the second Tuesday of each month

# The Executive Committee Meets

## Significant Features of Its November Session

By F. W. BURNHAM

IN RENDERING decisions upon so great a work as that of the United Christian Missionary Society, with its ramifications around the world, any meeting of its Executive Committee is an important meeting. Its monthly deliberations touch the life of churches as do those of no other group. Its responsibilities are correspondingly greater than perhaps to the acts of any other executive body in our therhood.

In the November meeting a communication from the society's treasurer, C. W. Plopper, called attention to the need for certain interpretations in order that he might be clear in meeting required payments. There were also some matters affecting the secretarial setup which needed adjustment.

The committee met at the usual hour of nine-thirty in a splendid representation, there being present fifteen of its twenty members. Following the devotional period, the correction of the minutes and the president's executive statement, the committee immediately went into executive session and so continued until late in the afternoon. By way of clarifying its actions of a month ago, the following were the decisions reached:

Alexander Paul, now oriental secretary, continues that position.

The ten per cent reduction in salaries is not to apply to any foreign missionaries, but does, for a period of one year beginning January 1, apply to all officers and employed agents of the Society at home, whose

salaries are above \$2,400. However, no salary which is now above \$2,400 is to be reduced below that figure.

Miss Mary Campbell, second vice-president, declined to accept the headship of the home missions department. The Executive Committee acceded to her wishes, and retained her as a secretary in that department. The selection of a head for that department was referred to the Personnel Committee to report at the next monthly meeting.

The committee which was appointed to consider the possible merger of the departments of missionary education and missionary organizations, finding no duplication of function or of service in these two departments, advised against a merger. Miss Joy Taylor was retained as head of the missionary education department, and a recommendation was made for a successor to Miss Daisy June Trout as head of the missionary organizations department. Miss Trout will conclude her service with the society at the end of December, devoting half time through the month of December to the Pension Fund, with which she takes temporary service after severing her connection with the United Society until she enters school next autumn.

IT WAS found that the services of A. F. Wickes, advisory architect in the department of church erection, had been retained by several churches which are building, and that such service would require his continuance with the Society for a time at least. The hope was expressed, also, that the bureau of archi-

ture might be retained and be made self-supporting. The matter was referred to a committee for study and report at the December meeting. Meanwhile, Mr. Wickes continues in his position pending the report and findings of such committee.

A letter to the Executive Committee from R. A. Long, of Kansas City, expressing his concern regarding a future president for the Society, accompanied by a resolution adopted by the Executive Committee of the International Convention in its recent session in Indianapolis, was referred to a committee previously appointed to deal with the matter of the selection of a president. That committee reported that its members had received a good many other communications from brethren in many states; that it appreciated the interest and assistance of interested brethren, but that at present it had no recommendation to make. It hoped to be able at the December meeting to present a detailed report of its efforts.

In view of the fact that the Executive Committee had not received a report from its special committee as to suggestions for a president, the committee requested Mr. Burnham to continue to fill the position until December 31, 1929.

Judge U. E. Harmon, chairman of the Board of Managers, is addressing a letter to all of the members of the Board of Managers asking for counsel and suggestions on ways in which the board may be more helpful to the work of the Society, also on any changes which the members feel should be made in the constitution and by-laws of the Society, such as were suggested in the Seattle Convention or otherwise. Mr. Harmon suggests that the Executive Committee review and correlate the replies received to this letter

and formulate recommendations to be presented to the Board of Managers for action preceding the next annual convention. In this connection it may be noted that the United Society is the only board reporting to the International Convention which is not self-perpetuating. It is also the only board or society whose officers are not nominated by the board itself.

Word was received by the Executive Committee that, by the will of Mrs. Bessie King Scoville Bowen of Cincinnati, who died September 1, provision is made for an outright gift of \$10,000 to the United Christian Missionary Society, and \$30,000 more which will eventually come to the Society after the expiration of certain trusts which she established. This is to create what is to be known as the "Scoville-Bowen Bequest." A bequest of \$1,000 from Mrs. Bowen's mother, Mrs. Scoville, was received recently by the Board of Church Extension. These two ladies were friends of our organized missionary work.

The spirit of the churches and of our constituency in general toward the work of the United Society seems never to have been better than at the present time, as indicated by the attendance and deep interest manifest in the One-Day Conventions. The brotherhood is concerned that the work of the Society shall go forward. The executive Committee is earnestly endeavoring so to administer the funds at its disposal that the work shall not suffer and that the greatest possible good shall be accomplished with the means at hand. The entire staff of officers is working earnestly with the Executive Committee to accomplish this desirable end, and it is our belief that every missionary, minister, superintendent, and other worker in the field is doing likewise. Personal sacrifices are being met heroically, that the work itself may prosper.

Dr. John R. Mott, chairman of the International Missionary Council, will be the guest of the United Christian Missionary Society on January 8 at Missions Building, Indianapolis, when he will bring to the Executive Committee, the headquarters staff and others interested a message on the situation of world missions today. The meeting is being anticipated as one of great value both in its inspirational aspect and in the opportunity it affords to become personally acquainted with this world leader and to get in closer touch with the problems of missionary work as they affect other boards.

Dr. Mott has also accepted an invitation to speak on the World Convention program at Washington next October where a wider group will have the opportunity of enjoying fellowship with him.



John R. Mott



# Gaily Colored Turbans Waved

## While Young India Played and Prayed Together

By DONALD A. MCGAVRAN

THREE hundred and seventy-five Boy Scouts and officers assembled in Jhansi, India, on September 12, 1929, for a monster inter-troop competition and display. Brown faces shone. Gaily colored turbans waved in the air. American and Indian scoutmasters rushed to and fro giving orders, cheering on their troops, congratulating winners, swapping alibis. Nine-year-old Cubs and adult young scouts snapped to attention, yelled themselves hoarse, won and lost first-aid competitions, displayed their troop records, played Kim's Game, burned logs in a bonfire, pitched quoits on a pole. Able D. F. Willett, Inspector of Schools, stalked sedately about, grinned once or twice.

Present in all this concourse were sixty scouts and twenty Cubs from the Christian Mission School at Garhiya Phatak. Attendant also were their scoutmasters: Mr. Rahim, F. Daniel, J. K. Mishra, A. K. Babu Lal and S. M. Lal; their Scout Commissioners S. M. Masih and N. Hill, the missionary in charge. When the dust cleared, the tumult and the shouting died away, but before the captains and the kings departed the voice of the announcer rang out clear.

Among the twenty-five troops competing, first place was awarded to one Christian Mission Troop; second place to Troop eleven; third place to a second Christian Mission Troop; fourth place to the adult Scouts of the Normal Training School; and fifth place to the third and last Christian Mission Troop. Great rejoicings broke forth.

The India Mission of the Disciples of Christ has twenty-three schools wherein two thousand boys and girls are studying daily. The Mission standard of Religious Education specifies that in the case of board-

ing schools seventy-five per cent and, in the case of the day schools, fifty per cent of the enrollment should belong to organizations such as the Scouts, Girl Guides, Cubs or Bluebirds. Damoh, Jhansi and Bilaspur stand first in Scouting and Guiding. But all the schools are gradually attaining both quantity and quality in their Scout and Guide work.

Eight Hindu turbans, three Muslem fezzes, and two Christian bare heads shook in unison as Missionary Hill asked, "Cannot this group really pray together?" But a week later these same heads were bent above copy books on which were being inscribed the original prayers of these very boys, modified in form and content by a week's study of the Lord's Prayer. These original prayers were then discussed, chewed over. What is prayer? What constitutes a good prayer? Which of those submitted is best? Why do you say so? Other questions tilled the fallow but fertile fields of the religious outlook of the youths. Emerged finally a class prayer, and a school prayer, strangely similar to what a Chicago class in a vacation church school might produce, possibly better. In reverence and with understanding this

group had really prayed together. Training in worship is a full quarter of the program of religious education in the India Mission Schools. It is slowly leaving the formal and adopting the vital processes.

One hundred and fifty girls were packing their

boxes. Vacation was just one week away. Exams were over. Home, parents, play, lazying around, flitted in alluring fashion across the imagination. Missionary Emma J. Ennis called the older girls together. "In the seven days that remain," said she, "I want you to study ways of



An interested onlooker and potential Scout



A Christmas Fair at Pendra Road, India, at which a poster of the nativity scene was displayed

maintaining vacation church schools. Then you can add 'Happy Christian Service' to your list of delightful vacation activities." So for seven days the girls studied and planned how to use their vacations so as to benefit their communities. A similar course was held in the King's Camp for boys near Damoh. Twenty vacation church schools in almost every mission station were assisted or made possible by this training in practical religious education.

For two hundred days in the year each one of the 117 teachers in our schools opens his Bible, his graded course in religious education, and his daily notebook, glances at the record of yesterday's work, reads the new lesson, plans it, briefly writes down the plan, assembles materials and goes to class ready to teach a Bible story, a great devotional passage, a new hymn, to plan some helpful activity or to sally forth with the class to put the plan into execution. Methodical work in religious education is a primary aim of the week-day schools of the India Mission.

"I will be Abraham," volunteered pug-nosed Shushila smiling a bit diffidently. "Who will be Isaac?" asked Miss Zonetta Vance. "I will—No, I want to be—Let Priyalata do it," came the answers. The chief servant and the lesser servant were also chosen. Smothered laughter broke forth when the camel as soon as elected donned a rug and swaggered across the room emitting realistic rumbling grunts. This group was getting ready to dramatize the story of Isaac and Rebekah which came in

the course of study. Their teacher had not had much practice in conducting dramatization, but it was surprising how well everything went. The girls studied their Bibles with a new zest as they set about discovering for themselves what they would have to say to each other if they were to play their parts successfully. The story meant more to them. They will remember it longer. Dramatization of Bible stories was

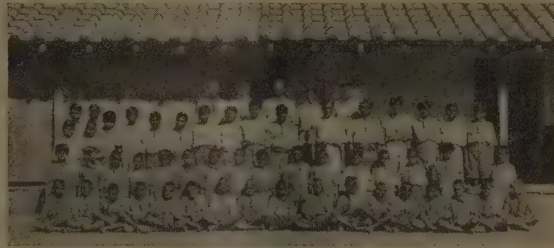
taught in the mission-wide series of institutes this year to over nine-tenths of the teaching staff.

An eye sore for months, a wallow for the village pigs, a good reason for taking some other route and a full day's work to fill, this mudhole lay close to the Christian Mission Primary School. "Well, boys," queried the teacher, "what can we do this month to help our village?" There was no answer, an outcome

for which the teacher was quite prepared. He proceeded to mention a number of helpful activities. Into this mudhole the day before had fallen a member of the class hotly chased and deftly pushed by a mischievous classmate. There was no question as to what that member thought. "Fill the

mudhole" struck a responsive chord in his breast. As the class discussed possibilities this one seemed to be the most practical and needed. The next day the school class turned into a labor gang, but withal a very happy labor gang. They shoveled dirt. They carried broken stone. They collected brickbats but to better purpose than shying them at neighboring cats. The teachers worked too. And so they built the road. It was hard work but perseverance won.

It is true that they saw only the good solid road through what had been a pig wallow, but the teachers who worked with them and the missionary-in-charge saw developing in them a new sense of civic responsibility, a new attitude toward manual labor, a new ability to cooperate, a new standard of decency. And so they built their characters.



Boy Scouts of our Mission at Damoh, India



A section of the workshops at Damoh showing the boys at their work

"Each class each month doing a piece of service in an organized, yet thoroughly voluntary way," is written on the Mission Standard of Religious Education which hangs in each schoolhouse.

It is a small room in a Christian Brotherhood Hostel. It is the hour of the Morning Watch. Bowed in prayer or reading the Bible sit three boys and the high school principal, for Principal Gordon believes



the establishment of the habit of daily devotions and in the value of personal contact and example. He rises early in the mornings and day by day is found in prayer either with a group in their own rooms or else with a single boy whom he calls to his own room to pray together with him. The building of Christian character, firmly grounded in an experience of Jesus, is the conscious aim of Christian mission schools.

New methods, fewer mistakes, more actual supervision, a more unified program, a plan for escaping from the deadening hand of the government educational system and for stressing the religious aspect of Christian education are slowly but surely raising the whole level of Christian education in India.

## President Bates Resigns

AFTER twenty-one years as president of Hiram College, Ohio, Dr. Miner Lee Bates presented his resignation to the board of trustees November 9. The board had not expected it and took no action beyond referring the matter to a committee which will recommend a successor to be inaugurated next spring. Judge F. A. Henry, chairman of the board, declared that during the administration of President Bates the college had made unexampled progress. The four college classes now number 332 as compared with 126 when he first came; the annual budget, then \$28,000, is now \$147,000. The endowment, then about \$100,000, has grown to a million and a quarter.

## Christmas Poetry

### Christmas Shopping

When carols breathe like incense through our furs,  
furs,

And jewelled stars on Christmas trees arise,  
The Child, crushed faint by thronging worshipers,  
Behind a thousand counters droops—and dies!

—MARY JENNES, in *Woman's Press*.

### Some Tinsel Things

I'm sentimental yet about some things  
That Mother used to hang upon the tree  
The tinsel stuff and silver angel wings  
Hang in my heart on trees of memory.

I shake the box; I dare not touch the gold  
That shines in brightness on the fragile star  
That holds a place on top like those of old,  
Nor can I touch the silver lest it mar.

O little bells go sound a note and tell  
Of popcorn chains we ate so long ago,  
Of drums and dolls and blocks with which to spell  
A love for mothers now beneath the snow.

I've never had a tree like mother's tree,  
But I have things to cover one with cheer.  
The tree deep in my faithful memory  
Is hung with tinsel bells this time of year.

—RAYMOND KRESENSKY, in the *New York Times*.

### Not Given To See The Star

It was not given me to see the star  
Whose splendor flooded old Judea's plains;  
Nor was it given me to hear the strains  
Of music, when, with Heaven's door ajar,  
Bright angels sang the glorious words that are  
Still echoing their "Peace, goodwill" refrains;  
Not mine to journey with the Magis' trains  
And bring the Infant King gifts from afar.

But it is mine, today, amid the throng,  
To keep a Christmas candle burning bright  
To symbolize the star that told His birth;  
Mine to repeat the angels' deathless song;  
Mine, mine to give a gift, however slight,  
In memory of God's great gift to earth!

—B. Y. WILLIAMS, in the *New York Times*.

# The Disciples of Christ in Japan

By Y. SHIONOYA

Pastor of Akita Christian Church



—Alexander Paul.

Pastor Shionoya and family, Akita, Japan

**F**ORTY-SIX years have elapsed since Mr. and Mrs. Garst, our pioneer missionaries, sowed the seeds of the gospel of Jesus in Japan. After forty years one should expect the Japanese churches to be able to care for themselves. But what are the circumstances existing now? A person in America might be justified in saying, "Why should we continue the investment in the churches in Japan, that cannot go on by themselves after the large amount of money we have expended for more than forty years? It is said that the number of churches and workers are now fewer than those of twenty years ago."

It is true that formerly our churches had no definite policy for carrying on the work. When one said, "Let's open a new evangelistic center in such and such a place," the others said, "All right, let him do so." When someone said, "Let us close the work in a certain place," the rest answered, "Allow him to do so." Under these circumstances churches were born and churches passed away just like bubbles on a stream. As to the workers, many of them had not enough intellectual training to lead well educated people. The average education of the middle class people in Japan was higher than theirs. They held to the medieval theology, not being aware of the fact that it was this which repelled the earnest seekers after the religion of Jesus. Only the fittest survived. This is true in the case of religious workers also. Again, as

to the Christians, it was a fact that they were not trained to support the church financially but to be supported by the church. I was surprised when about ten years ago I heard a lady say, "My mother says, 'You need not go to church now because we are well-to-do.'" An exceptional case though this may be, we cannot deny that our church in Japan in old times gave an impression to the people that they could be helped financially, if they came to church. By saying these things I do not at all mean to blame anybody. I think these methods had to be in order to lead us to the present stage.

Everybody of sound judgment says Japan now faces a national crisis of thought. Socialism, Communism, Materialism, Atheism, Buddhism, Christianity and every kind of "ism" the young people of Japan are obliged to taste, and yet they stand at bay knowing not where to go and which to choose. But people have come to recognize that it is the true religion alone that can save the young people in this crisis. What kind of a religion, then, should be presented.

There are now three forms of religious movements in Japan. The first is the Catholic type. The Japanese people who have been trained in the formalism of Buddhism for a thousand years quite naturally identify a religion with rites. So when they come to Christianity they prefer Catholic churches to Protestant ones. This is one of the reasons, I am sure, why Catholicism has a strong influence. The other is the impulsive type. Although science may make wonderful progress along every line of life and nature, the people of this type are not concerned with it.

There must be the third type of Christianity—and indeed there is. That is the body of Christians who take the religion of Jesus, not of past theologians. I can say with confidence that there are many people who earnestly seek after the religion of Jesus, but would not like to come to church being afraid of hearing only conventional Christianity.

## What Should the Disciples Do?

They should have an earnest desire to introduce the Kingdom of God here in the society of Japan. I am proud of being a member and also a pastor of a church of the Churches of Christ in Japan. "I have endeavored," said Alexander Campbell, "to read the Scriptures as though no one had read them before me, and I am as much on my guard against reading them today through the medium of my own views yesterday, or a week ago, as I am against being influenced by any foreign name, authority or systems whatsoever."

Very recently the Japanese edition of *The Christ of The Indian Road* by Dr.

E. Stanley Jones, was published. When I read it I hoped someone would put it into Japanese. I think there is indeed something fresh that challenges conventional Christianity in Japan. To speak frankly, however, being influenced by spirit and the attitude toward Scripture as held by Alexander Campbell just mentioned above, I was rather surprised when such a book as *The Christ of The Indian Road*, or *Christ at the Round Table* by the same author, or *The Religion of Jesus* by Dr. Bundy, had not been written until today. In some respects the Japanese people are affected by religious indigestion. As the proverb says, "A burn child dreads the fire," the young people who have never been satisfied by the theological dogmas are not willing to learn even the religion of Jesus himself. We must, however, introduce our people to Jesus' own religious ideas. Who would then do this task? Is it not our responsibility? We who are not governed by any creed or dogma must boldly try to fulfill this great task. I believe God allows us to exist as a church among churches. Why? To bear witness to the fact that a church can exist without a cast iron creed, standing only upon faith in the Son of God. Church union must be accomplished in this way. There is no hope for such a union, if we insist on all accepting the same theological dogmas.

We young pastors are convinced of the great responsibility for this task and are trying to make good use of every opportunity which presents itself. For the time being we need your financial help more than ever. We desire that the churches in America and in Japan come closer together through the missionaries.



The Akita, Japan, church, built by the children of the United States and Canada as their Golden Jubilee Gift



# "As Ithers See Us"

## Impressions of the Christian Village and Community Life at Pendra Road, India

By REV. J. MALELU

A City Pastor of Bombay for Twenty Years

ONE who has spent most of his years in the large cities, twenty years of which have been spent as pastor of the Hume United Presbyterian Church in Bombay, and having spent six months in the Christian village and community in Pendra Road, where my daughter is seeking, if possible, to regain health, I should like very much to share my impressions of the rural Christian village life as I have seen it during the last few months.

I learn that on the site where the present Christian village stands, called "Jyoti" meaning "village of light," was formerly a jungle desert haunted with beasts of prey, such as tigers, panthers, snakes, wolves and jackals. I may also say that these are not wanting now, for recent times, a Hindu ascetic was killed and torn to pieces by a tiger by the roadside just half a mile from the bungalow in which the Menzies family live. Now here stands a village people enjoying all the benefits of civilization, with a well-organized church, the foundation of a new civilization, with the residence of a missionary family in their midst, who bring to them the evangel of joy, peace and good will, the source of the village uplift and the happy condition in which these village people are found. It recalls to my mind the words of the Psalmist, "He turneth the wilderness into pools of water and the dry land into water springs. He maketh the hungry to dwell that they may prepare a city for habitation, sow fields and plant their vineyards which yield fruits of increase. He blesseth all also that they are greatly multiplied and suffereth not their cattle to decrease." I find here a unique village in many respects, and so unlike the general run of villages that one finds all over this great country of ours. Here is a village with good sanitation, neat homes built by the people themselves, and every year they are adding improvements to them. Neat roads are found through the village. Here they have their village by-laws for village government and all according to the government standards. The records show that government officials have been greatly impressed with the manner in which this village government scheme has been carried out. I have been greatly impressed with the thriftiness of the Christian people who live here. Their lines of activity are many, and they are all well fed and well clothed.

The majority of the residents are of the farming class, each owning his own land and cattle and lands. The village owns about 400 head of stock.

There are a few carrying on cottage industries, such as carpentry, blacksmithing, and poultry raising. Here is a photographer, a druggist, two taxi drivers, some of them running a milk dairy on a small scale, masons, bricklayers, two men who visit the nearby villages with their wares for sale, especially patent medicines. These are Christian men and families that carry on this work in the village.

There is not only a Loan Association for building purposes, but also a government cooperative banking system. I understand from Mr. Menzies that out of the four hundred loans made, only two have failed to be paid in full. One never finds in this village what one finds in so many of India's villages, a class of men sitting around in various parts of the village leisurely "chewing the rag" so to speak, but here there is a thriftiness that is a real tonic.

IT PRESENTS one of the finest educational plants of any rural community to be found in this part of India. Here is the primary school, also the middle school, where English is taught. There is a fine staff of Christian teachers and the character of the schools is such that it has attracted the young lads from non-Christian villages, and into these young lives are being instilled the finest of Christian principles.

This village is a great social center, with its fine Community House with its spacious grounds for various forms of sports, such as volley ball, hockey, football, tennis, enabling the young of the community to possess fine physique with its attendant moral qualities of honesty and integrity and enjoying a fine fellowship in teamwork, entering into mutual joy or sympathy in their victory or defeat. All of this teaching them how to prepare for life's game.

The writer had the rare privilege of witnessing the Annual Agricultural Exhibition and Fair with its very large number of exhibits in the various sections, including live stock, grains, fruits and vegetables, village arts and handicrafts, fine school competitions along various lines.

This Christian fair and exhibition brought into the various sections no less than nine hundred entries and in the two days of its showing there were six thousand people present. It has a wonderful influence among the district and village people. The wonderful interest was maintained to the very last and closed with a very fine display of fireworks. This Agricultural Fair and Exhibition has wonderfully attracted the farming class of people

and encouraged them in the raising of better stock and better crops. Great interest is taken in these yearly competitions. I witnessed some of the finest products in grains, fruits and vegetables and some of the finest handicrafts in this section through this Fair, and they would have done credit to a large city like Bombay.

During the second day of the Fair, a large number of Hindu and Mohammedan gentlemen, official and business men, along with a large number of the Christian men, assembled in the home of Mr. and Mrs. Menzies for an afternoon social tea. Here they sat partaking of Eastern and Western delicacies, the Hindus largely partaking of fruits and nuts. What a wonderful scene that was to witness peoples of different races and religions mingling together in the atmosphere of this Christian home and enjoying this delightful fellowship together. What a contrast to so many places in India at the present time where Hindus and Mohammedans are at loggerheads with each other and nothing but strife and envy and communal riots occur. What a lesson one learns in this mission home of inter-communal fellowship.

As one who has been the pastor of a busy city church like Bombay, I cannot but notice the distinction given to the development of the moral and spiritual side of the village life. The fine attendance at the regular services of the church and Sunday school and prayer meeting is to me one of the finest compliments that can be paid to the high standard of moral and spiritual influences of those in charge of the work here. This is a real tonic to me for one does not find this among the churches in our large cities in India. In attending the Thanksgiving service of the church here I was agreeably surprised to see with what enthusiasm the people gave of their substance as a thank offering to the Lord. Their offering that day was remarkable considering their economic condition, but many of them are tithers, as the leaders here have taught the people that proportionate giving unto the Lord is to begin with the tithe.

I SHALL never forget the deep impression that was made on me when on Christmas morning I entered the church at five in the morning for their Christmas service. Even though the morning was cold, and it gets down to freezing point at times in Pendra Road, yet they were there by households, and what a service that was! Most of the Christians had been up all night going the rounds singing their Christmas carols and carrying the joyful news of the Christ birth to others. The

benevolent and missionary work of the church is a credit to this church. It also has a deep interest in the medical and sanitation work of the village.

The writer was greatly pleased to hear a high-caste man with whom he was speaking, say this of the Christian community: "The sense of integrity and moral character among these Christians is remarkable." Also in meeting a young man who is the son of one of the landlords here, and talking with him he said, "When I see what Christianity means to these people by the help they receive from the Lord Jesus, I myself want to become a Christian some day."

These various phases of Christian civilization and culture going on in the village in economic, industrial, educational, social, as well as in moral and spiritual influence, are due largely to the untiring efforts as well as the life and character of the missionaries who, representing their Lord and Master, inspire the village people in the various aspects of their community life. The fatherly and motherly care given this infant church by this family is leading it on to be one of the great rural churches in India. Like the parents, the congenial spirit of Dorothy, Robert and Walter Paul has its salutary effect

on the young generation of the village as they freely mix and enter into their social activities. I have never seen a missionary family where what they possess was used more for the glory of God than here. Their home is a Bethel of hospitality and the service of love and good cheer is always present. Even their garden is no exception to this as their flowers and roses are used to brighten the homes of the sick and afflicted ones, as well as to decorate the church and make use of them on marriage and social occasions. The children, like their parents, have the true missionary spirit and are little messengers of love ever ready to give a helping hand to all alike. Here they are seated among the little ones helping to keep order and when time for the junior congregation to meet, there they are taking the little ones in their arms and carrying them out to their place of meeting.

I have been greatly impressed with the fact that it is the evangelistic element that is the most dominating factor in all the many-sided activities of the work. In conversation with Mr. Menzies, he told me very frankly that he would have nothing to do with many of the activities if for a moment he felt that these were an end

in themselves and not a means for the evangelization of this section of India. He is right. They have wonderful contacts with the villages and villagers and when the evangelists go into these villages there is a glad welcome for them and the message they bring concerning Christ.

I have also had the pleasure of witnessing the labor of love of the medical missionaries at the Sanatorium for tubercular patients. This is a great boon to those so afflicted in these parts and these missionaries not only minister to their bodily needs but also to their spiritual as well, the spirit of love and sympathy.

The strongholds of heathenism cannot stand out long against the spiritual dynamic force of the Lord Jesus Christ manifest in these self-sacrificing missionaries who reside here in the station on Pendra Road as well as in the Indian church here.

It was peculiar circumstances that brought the writer here with his young daughter in order to regain her health and like the Psalmist of old we can truly say, that "while passing through the valley of Baca, these missionaries made it well for us" by their love and Christian sympathy.

## South Gate, Nanking, Women's School

By EDNA WHIPPLE GISH

MRS. TSING was the wife of a no-account Christian. He had to be expelled from the church before she finished her work in the school. She came as a day pupil. She was always calm and fair-minded and weighed things for herself.

She came into the church after she came into the school and was not perceptibly upset by her husband being expelled from the fellowship of the church. She had come to understand Christianity sufficiently to know it was just, perhaps. She however stood by her husband. When he got

work in a town across the Yangtse she went with him and opened a school in their home. The school was so thoroughly Christian that when the Christian workers for that district found it they were astonished. For years Mrs. Tsing has conducted this Christian school on her own responsibility and has won her husband to a real Christian life, so that he has been reinstated in the church.

Four years ago Mr. Djen (pronounced Jaw) one of our Christian Boys' School teachers died of tuberculosis. He had been converted while in the school as a student.

He left a baby boy less than a year old and a wife barely twenty. From the time of his marriage we had tried to win the little bride to her husband's faith but she was very preoccupied with her new household duties and had seemed a little afraid to yield herself unreservedly to listen to the gospel.

When her husband died her condition was very pitiable. Her husband's fellow teachers knew that her mother-in-law would attempt to sell her to another husband in a few months and they knew this would be very repulsive to modest Mrs. Djen.

Though it was against our rules to take a woman with a child into our Women's School, in compliance with the pleading of our Christians and the promptings of our own sympathy we accepted this helpless young woman as a pupil. She had studied in a government school for a few years as a child.

Her baby was not well and often interfered with her school work. The little fellow finally had a stroke of infant paralysis which rendered him unable to walk. By this time both mother and child had come to have a beautiful faith in God. Three years after his father the little fellow passed away. The poor little mother was so overwhelmed with sorrow at the loss of her all, that for a time it seemed that she could not be comforted. But God fulfilled his promise to her and sent the Comforter into her heart. So much of his Word that she had been learning now came to be doubly precious and she consecrated her life to the service of Christ.

She graduated in the school last spring and is now teaching the primary practical school at Ginling College.



Women's School, South Gate, Nanking, China





Batang as seen from the hospital

## Batang at Last!

By K. LOUISE H. DUNCAN

WE, THE four Duncans, left America February 23 and reached Batang, Tibet, after a crossing the ocean and up the Yangtse Min rivers to Kiating and from there overland by Chinese sedan chair to now and Tachienlu and Batang, which reached August 4 after five months of travel. There were some anxious days during the trip but taken as a whole it was all one could expect when traveling through China in these troublous times.

We were delayed at various points along the trip, in some cases because we had to make supplies for ourselves and the porters and in other places because we had to change our mode of travel as we went up country. The first change was from ocean steamer to river steamer, then to Chinese motor boat, then Chinese sedan chair and finally our goods had to go by mule while we took sedan chairs. At Batang we had to wait for the Yangtse to go before our boat could go further and finally we changed one yak caravan for another.

August 4 dawned bright and clear and at five o'clock we were on the road down to Batang, which was twenty miles distant. Dr. Bare and several other folks came out to meet us about ten miles. It was a happy meeting. We very much enjoyed the fresh bread and other good things which Mrs. Bare brought. For over two weeks we had been at an altitude of 13,000 feet and had been wearing rather heavy clothing, but as we went down toward Batang we gradually shed our heavier clothing and made ourselves comfortable.

The last ten miles dragged by on leaden feet, but by one o'clock we were met by Mrs. Bare and the rest of her family and several people from the native church. We were served with butter-tea and a short service of song and prayer followed on our way; soon to meet an delegation of the Orphanage group of Tibetan and Chinese friends.

From this spot on until we reached the town of the Bares, we were greeted by smiles and tears from people whose faces

This report from Mrs. Duncan came to the foreign department of the United Society and not as an article for "World Call." It is almost nonchalant in its terseness. We supplement it by some things which Mr. Duncan has written and give the other side of the picture in an extract from a letter written by Mrs. Bare, showing something of what the coming of a third woman to the station means.

we recognized but whose names we could not always recall. But a feeling of sadness came over us as we realized that many faces were missing which we had looked forward to seeing.

Since the day we reached here I have been very busy trying to get settled and at the same time take over the Orphanage work from Mrs. Peterson. At the present time two visits a day to the Orphanage are all I have been able to make, as the children have been having malaria and need some attention.

WE STAYED in Chungking for twenty-five days waiting for our freight to come through the gorges. Fighting had broken out in Ichang, which held up freight and passengers, but this finally ceased and we took a Chinese boat for Suifu. Here we hired a house boat and after a two days' stay in this city of 200,000 people, left for Kiating. Now began six days of hard pulling against the swift Fu River current. We crawled into Kiating on the 17th of May.

Beyond Tasienu we varied our previous program of travel by sleeping in tents and doing some work among the people. We had 500 tracts which we gave out and found we could have used at least three times as many. After passing Tasienu we began treating patients, more than half of the 176 in Litang.

We had some anxious moments

through the robber section, but rejoice that God has brought us safely through the perils of robbers and roads. Batang was a paradise of green and warmth after our long stay on the mountains. For twenty consecutive days we were above 13,000 feet and two nights we slept above 15,000 feet and climbed over a pass 16,300 feet high in a blinding snowstorm on the 3rd of August.

MARION H. DUNCAN.

YOU have been with us through the dark hours and the difficulties and now we want you to share in our joy. The Duncans are here! . . . They came through cities that were terrorized with the foreboding of war, and trouble broke out uncomfortably close behind them more than once. Missionaries along the way sought to stop them, believing it suicidal to come on into the interior now, but praise God they did not stop. We have been, as it were, "through the garden," but instead of coming on to a Calvary and the cry "Why hast thou forsaken me?" we have come to a glorious Mount of Transfiguration.

It was only a minute or two before horsemen appeared, then the chair which the men set down and then for a long minute there was nothing in the world but just Mrs. Duncan and perhaps a sound of sobbing. Then almost as suddenly we were in the midst of a great crowd of natives, all laughing and crying, rejoicing and pressing eagerly in for a word, a smile, a touch. . . .

We were so delighted with all the lovely gifts which came from various people at home that we felt it necessary to guard ourselves against becoming temporal minded and setting our hearts on the things of this life. I thought Edgar A. showed a remarkable sense of proportion for a child not four years old when, after reveling in the new and strange things which the boxes disclosed, he said earnestly, "I am not happiest about the things, I am happy that John Kenneth came."

LOIS NICHOLS BARE.

# Fellowship, Friendship, Leadership

By CYNTHIA PEARL MAUS

Young People's Superintendent, United Christian Missionary Society

**R**ECENTLY it was my privilege to participate in a week-end Young People's Institute at the East End Christian Church in Memphis, Tennessee, which was rather unique in the way in which it was planned and carried through by the young people of that church under the leadership of Mrs. L. M. Gray and Miss Jean Whitner. The purpose of the institute was "to correlate all the young people's work in the local church"; and the theme was "There Is a Quest that Calls Me."

The program for the week-end institute included first of all a "fellowship banquet" on Friday night, at which time the welcoming committee presented each guest with a miniature ship of blue construction paper with these words upon the sails "The Quest for More Efficiency in the King's Service." Each guest was asked to write his name upon this ship and pin it on his shoulder, thus indicating that he was going on the quest which the young people of the East End Church were initiating and fostering.

The banquet tables were arranged in the shape of the hull of a ship with many colored flags flying overhead. The tables were decorated with ships as centerpieces and the program at each place was a booklet of blue construction paper with a white or red ship upon it. These programs also contained the words "The Quest for More Efficiency in the King's Service."

These booklets contained the program for the week-end institute including the banquet menu and the pep songs. The ship idea was also carried out in the menu itself.

The second event in this week-end of fellowship, friendship, and leadership was a "Leadership Luncheon" which was held in the Elks' clubroom down town and to which leaders from all Disciple Churches in Memphis were invited. The place cards for this leadership luncheon were rather unique. In the upper right-hand corner of each was inserted a small aeroplane favor. The cards were plain white with the person's name written in the center and just below the aeroplane some quality which goes to make up leadership. A large aeroplane mounted on a green paper field and surrounded by flowers daintily arranged suggested the character of the luncheon itself. The small aeroplanes pinned on each of the place cards represented the fleet which was to go with the big aeroplane on its leadership flight. "Leadership" was painted in large letters upon the wings of the central plane. Each guest at the table was to tell in what way the quotation which appeared just under the small aeroplane on his place card applied to him or her, and this brought forth some very amusing comments as well as some that were thought-provoking.



Opportunity was given at this leadership luncheon for Miss Maus to present to the leaders of young people's work in all of our churches in Memphis the correlation in young people's work. This presentation was followed by a very interesting conference in which the churches that were attempting to correlate their young people's work were in position to ask questions about their own particular problems.

The next event in this "Fellowship, Friendship and Leadership Week-end Institute" was a "friendship reception" and musical given at the home of Miss Jean Whitner at 4:00 P.M. on Saturday. Her home was beautifully decorated in goldenrod arranged in artistic baskets both in the living room and in the dining room. Refreshments were served in the dining room. Punch was available in a large punch bowl hidden behind a great ship made of yellow construction paper with white sails of the same material pasted on cardboard and braced by small sticks running straight up to the mast. This ship was placed on a small table covered with green crepe paper to represent the sea. On a side table yellow candles appeared. Nuts were served in paper cups covered with crepe paper in imitation of miniature yellow ships with white sails. The friendship reception gave opportunity for Miss Maus to meet in a personal way a large number of the leaders of various phases of work in local churches.

The fourth event in the Fellowship, Friendship and Leadership Institute was a splendid "worship program" conducted at 9:30 Sunday morning in the young people's department. On the piano was a large Puritan ship looking as much as possible like the Mayflower, with the word "Worship" printed on paper and pasted upon it. Immediately following this worship service Miss Maus had opportunity to speak to the entire group of young people on the subject of a "Comprehensive Program of Christian Education for the Youth of the Church." This presentation gave the young people opportunity to know the elements that should be included

in a full-rounded program, such as worship, instruction, recreation and service, and what their own share and responsibility ought to be in planning for adequate full-rounded program of development for Christian youth.

From 3:00 to 5:00 on Sunday afternoon a "membership conference" was held in the Sunday school auditorium. The first hour was given to the problems of intermediates and the second hour to the problems of the senior and young people's groups. The leaders and the young people themselves who had already found their places of service, were particularly invited to these afternoon conferences where plans were discussed relative to enlisting the total group of young people in the local church in an adequate program of Christian education and development.

At 5:30 Sunday afternoon in the young people's room a delightful "Disciples Tea" was held. A tea table beautifully decorated with autumn leaves and flowers was arranged in an adjoining classroom. A miniature balloon-zeppelin with the word "Discipleship" printed on it was tied to the stern and the mast, served as a centerpiece. Tea was served from silver urn and wafers, nuts and candies were daintily arranged about the table to tempt the appetite. The "Disciples Tea" made it possible for Miss Maus to meet the entire group of young people for a friendly hour of conversation, recreation and fellowship. The tea was followed immediately by the usual Christian endeavor vesper service at which time Miss Maus spoke to the young people on "Share in the Building of a Comprehensive Christian Life Program for Youth." The young people had entire charge of the evening church service and Miss Maus spoke on the subject of "Youth and the New World Order."

The entire week-end institute was a delightful experience. Through fellowship with each other, inspirational leaders and friendship with God expressed in worship, as emphasized in whole-hearted attendance and participation, we learned to live the Christian life of complete discipleship.

This delightful week-end institute might well have been called the "Worth of Life," for it emphasized in a beautiful way all of the worth while relationships in the development of full-rounded Christian personality; namely, fellowship, friendship, leadership, worship and discipleship.

This institute in the East End Christian Church in Memphis, Tennessee, was brief one and yet its unique and delightful fellowship lingers, reminding one of Lord's fellowship:

"Like ships that pass in the night  
And signal each other in passing,



# My Friends of Yesterday

By GLEN HARTER

Secretary of Downey Avenue Chrstian Church, Indianapolis, Indiana

AM thinking of the Friends of Yesterday, as I love to call them, for it seems only yesterday that I visited them in their rooms and talked with concerning their yesterdays of long

These Friends of Yesterday are the in our Emily E. Flinn Home at Marion, Indiana. Ten years ago when I began my official work at the home as Secretary of the Board of Directors, I became intimately acquainted with these friends and when my relationship with them had ceased with my resignation in September 1928, leaving these Friends of Yesterday was like leaving my own family. Looking back through the years I think of the dear souls who have finished their journey here and have taken up their abode in the land of "Many Mansions." Dear memory is a vision of Grandma Fro, the quaint little southern lady came from Tennessee. Well do I remember her stories of Pappy and Mammy the days of the Civil War. One day Grandma folded her tired hands and died at us no more. Then there was Aunt Jennie Fulton, the beautiful little grey-haired woman who came from the Christian Church in Indianapolis. Beautiful spirit, her meekness and her gentleness drew us near her. It was a long hour when the telephone rang and E. C. Caffee, the matron, told me Aunt Jennie had gone home.

Beautiful in life, more beautiful in death, was Aunt Margaret Hardman. She delighted us with her piano solos, her voice sometimes singing the old songs of yore. "Goin' Home" to these dear friends was a wonderful experience but a sad one to us who remain here without them. We long to hear their voices tell us of the stories of Yesterday. An only son had with tender care bought a beautiful lavender robe and placed Aunt Margaret in a beautiful casket and she looked so peacefully beautiful surrounded with flowers that kind friends had sent. Others who came Home through the years have come and gone and their memory remains a blessing benediction to us.

Today, many of these Friends of Yesterday are living and enjoying the happy companionship of the Home in Marion. I am thinking of Aunt Frankie Burnham, as you would see her today, broken body, deaf, blind and unable to even enjoy the kind and tender ministry bestowed upon her, but as she was ten years ago when she entered the Home. For twenty-five years Aunt Frankie had taught Sunday school class in the church at Morristown, Indiana. The day came when she was no longer able to care for her little home and look after herself, so she brought her to the Emily E. Flinn Home. Many an hour have I sat in her

room and listened to her tell me the story of her home, her church and her little home town and her friends of other days. Today she cannot hear your voice or discern with her dim eyes the friends she once knew, but memory has not failed her and as a smile passes over her face you know she is thinking of "Yesterday."

The doors of the Home opened wide for two sisters one day, Martha and Bridget Funican. Cultured, refined, lovely characters, who had lived a long life of happiness and service in the little town of Greencastle. Into a lovely room with twin beds and other beautiful surroundings these two sisters, seventy-six and seventy-eight years young live and many an hour they recall other days and other friends.

Many a lesson in patience and understanding can we learn from these friends. I think of Imogene Snelson, not always willing to understand why she became afflicted with spinal meningitis when a tiny girl and since confined within the walls of a Home in a wheeled chair. Go when you will to the Emily E. Flinn Home, you will find Imogene sitting and thinking and wondering why. Her busy hands with the needle have helped her to spend many a lonely hour.

The church at Peru, Indiana, claims two of these guests as their own. Mrs. Anna Pearce and Miss Nelle Doyle. Miss Doyle was a member of the Peru Church from girlhood, later uniting with the Lafayette Church. Mrs. Pearce is the sort of woman you would want to call mother. Capable, big-hearted, she is always doing something for someone and her motherly smile draws you near her. Miss Nelle Doyle, the youngest guest in the home, brave-hearted, happy-spirited, unconsciously you cultivate her friendship and love.

From the church at Morristown came Tina Hardman. Tina has always seemed a very part of the Home. She loves her room and loves to stay there and you will find her sitting reading her Bible and thinking of the little church and town where she lived as a girl and grew into womanhood and old age. Friends of Yesterday come and go for Tina Hardman. In another room, also reading, you will find Anna Lindley, who came from Brownstown, Indiana. A lover of books and good literature, the public library has been a blessing to Miss Lindley. For many years she taught school in southern Indiana; afflicted all her life she bore her burden bravely as long as she could. When she could no longer provide for herself the church remembered her.

Past ninety years you will find three or four of these friends of mine. Aunt Nancy Chandler of Rochester, Indiana, a lovable old soul, always giving, never receiving. She is not happy unless she can give her friends a small gift, maybe a handkerchief, an orange or a flower. Then there is Grandma Wiles with beautiful snow-white hair, active, keen, alert, interested in you and everyone else. For many years she was mistress of a manse where she and her preacher husband interested many a young man in the ministry. She and her husband served the church at Anderson, Indiana, for a number of years. Aunt Sarah Forrest, our oldest guest in the Home, came all the way from England when she was a young lady of sixteen years. She loves England as she does America and in her room she has the English flag alongside the Stars and Stripes. Quaint, droll, witty, always ready with a last word, you will love Aunt Sarah and

(Continued on page 56.)



More like a country home than an institution—Emily E. Flinn Home, Marion, Indiana

# What's Going On In Our Colleges

## Pithy News Items from the Board of Education

**L**OS ANGELES, CALIFORNIA. Dr. Cecil F. Cheverton, head of the department of religious education at California Christian College, was chosen acting-president upon the recent resignation of Dr. Arthur Braden. Professor Cheverton is a graduate of Drake University and holds a doctor's degree from Boston University in the field of religious education. After securing this degree he went to Eureka College where he taught the subject of his specialization for three or four years. In 1920 he was called to California Christian College, where he has done an outstanding piece of work which has been fittingly recognized by the position to which the trustees have now called him.

California Christian College, under the direction of Professor Shirley R. Shaw, has arranged a large number of classes appealing particularly to ministers and their wives, with emphasis upon one day, known as "Preachers' Tuesday." Ministers who are settled in charge of churches have been granted free tuition, the same as last year, and at the first meeting of the new semester the executive committee voted to extend this privilege to the ministers' wives. Some ministers' wives have enrolled, while others have signified their intention of doing so.

Lectures on "The New Psychology and Christianity" will be given by J. Hudson Ballard. Seminars will be conducted by Professor Carl D. Wells on "Attitudes Toward the Church," which will include lectures by Dr. Joseph P. Hicks on Personal

Evangelism, and by Warren Grafton, minister of the First Christian Church, on "Preaching." A course on "The Christ of the New Testament" will be given by Charles R. Hudson, minister of the Arlington Avenue Christian Church. The discussions will be conducted by Professor Shaw.

*Chicago, Illinois.* Disciple students of the University of Chicago have been more than ordinarily appreciative of the fine new building of the Disciples Divinity House, which has been occupied for less than one year. Already the attractive "Common Room" is the scene of many happy meetings of friends. The large dining room has been a big factor in helping to promote acquaintance and good fellowship among faculty and student body, and the Herbert Lockwood Willett Library has served to quench the thirst of many having a desire to delve into the archives of Disciple literature. The House has dormitory space for about twenty-five men.

There are twenty-six Disciple graduate students registered in the University of Chicago this fall. Among the missionaries attending this quarter are Mr. and Mrs. E. K. Higdon of the Philippine Islands and Mr. and Mrs. C. H. Smiley of India.

The Disciples Club has resumed its regular Thursday night suppers, followed by talks and round table discussion. Myron Hopper is the new president. The club has an enrollment of fifty, the largest in its history, and an interesting and

profitable year is anticipated. Dr. W. Garrison led the discussion the first night talking on "What the Disciples Believe and Practice."

The library, containing 1840 volumes has been completely classified by Grace Phillips, librarian of the Divinity School of the University. An effort is being made to complete as many files as possible of all writings by and about the Disciples.

*Bethany, West Virginia.* Bethany College has started her eighty-eighth year with a total enrollment of 343 students, the largest enrollment in the history of the institution. The freshman class, composed of 113 boys and 43 girls, stands as Bethany's largest freshman class. Of the students now enrolled about two-thirds are members of the Christian church. The student body is gathered from practically every state—West Virginia, Pennsylvania and Ohio showing the largest number. Japan and Porto Rico are also represented in the student body.

The freshman orientation program recently adopted at Bethany shows marked progress. This program, worked out under the direction of the Student Board of Governors, is unique in that it is conducted entirely by students. Special chapel services with upper classmen in charge and discussion groups where campus problems will be discussed are included in the plans.

Bethany's Student Board of Deacons and College Women's Church Council



Architect's drawing of Phillips Hall, Bethany College, which is now well on toward completion



way a program of real interest for car. These boards, each composed of college students selected from the first and senior classes working in connection with the pastor of Bethany Memorial Church, are working with the idea of making the college church a vital part of the life of each student. The next Board of Deacons has announced a forum series to take place on Sunday evenings. The first speaker will be Dr. Ross L. Finney, professor of theology at the University of Wisconsin. Dr. Smith, missionary to Congo and president of the Institut Chretien at Congolias, the first institution of higher education in Africa, will give the second address. The address will be given by S. L. Joshi, professor of comparative religion and philosophy at Dartmouth College. Joshi is himself a Hindu and has a message from his religion. The following persons are also scheduled for addresses: William Pickens, field secretary of the National Association for the Advancement of Colored People; Norman Thomas, editor of the *Nation*; Paul Hanson, editor of the *Christian Century*; and Dr. Dinsmore of Yale, an authority in the literary field.

Dr. and Mrs. Herbert Smith, missionaries to Africa, are at present living with family in Bethany during the summer. They granted the workers. In a recent address Mr. Smith gave the students a new insight into Africa's economic condition.

**Eureka, Illinois.** Eureka College has ended out on the new year with an enrollment of 201, consisting of 36 seniors, juniors, 58 sophomores, 60 freshmen and 3 special students. There is good fellowship between classes and hearty cooperation between the students, faculty administration, and the college is moving forward to a very successful year. October 11, 12 and 13, Eureka College celebrated its eighth annual home-coming. A large number of alumni and friends were present declared this home-coming to be a very enjoyable one. Eureka's football team contributed to the enjoyment by winning the game with Macomb. The Friday evening program at the gymnasium consisted of a minstrel show instead of the customary organization stunt. Many of the visitors stayed for Sunday morning service.

The college administration, faculty, student body and the local church are co-operating in a movement to correlate the religious activities of the students. The church is giving \$100, the college \$200, and the students, faculty and trustees have almost raised the remainder to make a total of \$1100. This money, which is to be budgeted, will be used in the work of the Y. W. C. A., the Men's Mission, which takes the place of the Y. W. C. A., the chapel programs, Sunday evening discussion club and the campus day school class. Three hundred dollars goes to the Philippines where it is used in an interdenominational educational project. It is planned to bring an outstanding speaker to the discussion



Members of First Christian Church, Oklahoma City, attending Phillips University, and all life recruits

club on Sunday evenings, and for the chapel hour Monday morning. The handling of this matter is in the hands of the Campus Council of Religion, which consists of representatives from the various religious organizations on the campus, together with their advisers.

**Enid, Oklahoma.** Phillips University has opened its twenty-third year with a good attendance, and all indications point to a successful year's work. It is hoped that the number of those preparing for Christian service will reach during the year a total of 200, which would be a record attendance. The freshman class in the Bible College has enrolled 40, and the first-year New Testament Greek class 51.

President McCash is frequently called upon to dedicate churches for the numerous ministers who go out from the Bible College. September 22 he dedicated the new building at Custer City with most gratifying results. Louis English, one of the University's students, serves the church. September 29 President McCash dedicated the educational annex at Dover, where Dean F. H. Marshall serves the church. The unpaid debt was \$2,044. A surplus of \$500 was received in response to the President's appeal. Other buildings under construction have engaged his services for dedication.

Professor W. E. Powell's new book, *The Growth of Christian Personality*, is off the press and offers interesting and instructive reading for the teachers in our church schools.

**Fort Worth, Texas.** On October 30 Burton Holmes, world famous for his travelogues, opened the annual lecture course of Texas Christian University this year. Dr. Herbert L. Willett, professor of oriental languages and literature at the University of Chicago, gave the second lecture of the series November 6. Count Felix von Luckner, known as "The Sea Devil" or "The Beloved Buccaneer" will lecture December 5. During the World War Count von Luckner was in command of the *Seeadler*, a German sailing vessel that captured and sank seventeen ships of

the Allies, without the loss of a single life or a single injury to the hundreds of prisoners taken. The Count has been given twenty-seven decorations by many countries since the war because of his kindness toward prisoners. He is now in America on a sailing trip around the world.

Twenty-two ministerial students in Brite College of the Bible, Texas Christian University, are now preaching in thirty-four towns. Many of these have been preaching in these towns from six months to a year.

**Lynchburg, Virginia.** Preaching service on the campus of Lynchburg College has been inaugurated. After a careful consideration of the faculty it was thought best to begin such a service in order to place within the reach of every student a church service that would be biblical, spiritual and inspirational. Dr. Sidney M. Bedford is in charge of the service and does most of the preaching. He will be assisted by other members of the faculty and preachers of the Chesapeake Area. Thus far the attendance has been commendable. It is a voluntary service. If students want to attend church in the city, they may do so. This service is proving to be a training school for the ministerial students of the college.

Lynchburg College has invited the State Convention to meet on the campus next year. The invitation was accepted. The college will plan to entertain the convention in a fine way.

**Canton, Missouri.** Miss Ellen B. Bowlin, daughter of Mr. and Mrs. William B. Bowlin, Chicago, Illinois, entered Culver-Stockton College as a freshman for the fall and winter term. Miss Bowlin is a combination of great-granddaughter and great-grandniece of D. Pat Henderson, first president of the board of trustees of Christian University, now Culver-Stockton College. She is deeply interested in music and will take her major work in voice. Miss Bowlin was instrumental in bringing a close friend, Miss Muriel Atkins, of Chicago, as her roommate in Culver-Stockton Hall.

Culver-Stockton College is making plans for a big home-coming to be held November 27-29. The response from former students and alumni has been good along the line of advertising, and a big crowd is expected for the three-day program. Claude E. Spencer, class of 1922, is chairman of the home-coming committee.

Dr. Floyd W. Reeves, formerly of the University of Kentucky, now of the University of Chicago, who made the survey of Disciple colleges four years ago under the direction of the Board of Education, has been employed by the Board of Education of the Methodist Episcopal Church to direct a similar survey of all the schools sponsored by that denomination. The Board of Education of Disciples of Christ did a pioneer work in the college survey field, as it was the first church board to make a scientific study of the academic and financial status of its colleges. The survey is expected to take about three years.

# Speaking of Books

## Analyzing the Divided Church

**THE SCANDAL OF CHRISTIANITY** by Peter Ainslie presents a real problem and a real challenge to the followers of Christ, everywhere, of every kind and sort. The question asked by Dr. Ainslie's Catholic chauffeur, "Why so many kinds of churches and all worshipping the same God?" is being asked by all classes of people today in all the languages of the earth. Many within the churches and many without definite church relationship are haunted by the unreality of worship provided by a divided and competitive Christendom.

Dr. Peter Ainslie, is a widely known and honored seer by churchmen of all denominations. As the minister of Christian Temple, Baltimore, Md., he has led and is leading in an adventure in Christian brotherhood, which is attracting attention from near and far. He is following the gleam of the Christian brotherhood of man unspoiled by separate denominational loyalties. In this vision of his, there are no insurmountable difficulties. He sees with the eyes of a prophet coming generations looking back upon the senselessness, the stupidity, the sham of a divided Christianity.

The fruit of his life work is set forth in this book *The Scandal of Christianity* with a manifest of zeal that will stir the most complacent denominationalist to conscience-stricken thought and action.

CYNTHIA PEARL MAUS.

## Old Songs Hymnal

**ONE** of the most delightful volumes that has come to my desk recently is the *Old Songs Hymnal* by Dorothy G. Bolton and Harry T. Burleigh.

Miss Bolton spent the early years of her life on a plantation in Georgia occupied by her family for six generations. She attended the Northwestern University School of Oratory. Her home is in Detroit, Michigan.

Harry T. Burleigh has been a soloist in the St. George's church, New York City, for several years. Practically all of America is acquainted with his concert singing. He is the composer of a number of pieces.

This interesting and unique compilation of Negro spirituals is the first to be prepared to serve as a hymn book for use in church services. The old songs, beautiful in their simplicity, earnestness and spirituality, are given exactly as they have been sung by the Negroes since the dark days of slavery. The words have been set down by Mrs. Bolton as she heard them from the Negroes on her plantation in Georgia or as they themselves wrote them down for her in their own laborious script. The musical settings, which have been skillfully arranged by Mr. Burleigh, who is perhaps the best known of our modern

Negro composers, artfully retain the character, feeling, and spontaneity of the traditional Negro music, and are not too difficult to be sung well or played at sight by the average person. Among them are many familiar melodies as well as some that are new and unusual.

For many years these spirituals of the Negro race have been handed down by word of mouth from one generation to the next, but, for one reason or another, only a few of the present generation have learned these songs. They know the tunes and a verse here and there so that they can join in when someone else leads, but they do not know the songs well enough to keep them alive and to pass them on after the old folks are gone. It is the purpose of this book to make a permanent and readily accessible record of this heritage of American Negro folk-songs.

CYNTHIA PEARL MAUS.

## "Aggrey of Africa"

**"B**LACK, and proud of it!" Born in a native hut in Anamabu, Gold Coast, on the Gulf of Guinea in Africa, James Emman Kwegyir Aggrey was one hundred per cent African, and he never apologized for his color. "If I went to heaven," he was wont to affirm, "and God said, 'Aggrey, I am going to send you back, would you like to go as a white man?' I should reply, 'No, send me back as a black man, yes, completely black.' And if God should ask, 'Why?' I would reply, 'Because I have a work to do as a black man that no white man can do. Please send me back as black as you can make me.'"

He came to America at the age of twenty-three years and received his A.B. and A.M. degrees from Livingston College in North Carolina. Hood Theological Seminary conferred upon him the degree of D.D. He won an A.M. degree from Columbia University in New York City and then completed his classroom work and finished his examinations for his Ph.D. degree while there, and was at work on his thesis when he suddenly died of meningitis.

Edwin W. Smith, the author of *Golden Stool*, has written a most excellent biography of Aggrey under the title as the caption of this review. The story of this son of Africa finds few parallels in the annals of modern heroism and achievements. Born on the Gold Coast of West Africa, he became successively a student and teacher in a mission school, interpreter of Scott's expedition to Ashanti, student and professor in the United States, graduate of Columbia University, member of the Phelps-Stokes Education Commissions to Africa, and vice-principal of Prince of Wales College. He was identified throughout his life with the movement for intelligent cooperation between white and black races, and the culture which they represent. Those of our race in America who are acquainted with the work he did will find here a clear narrative and estimate of his life and accomplishments.

Many interesting incidents are recorded and many examples of his oratorical powers are related. When Aggrey reached Africa on one of the Phelps-Stokes expeditions he found the native Africans had developed an inferiority complex which had been greatly encouraged by the white men. In an endeavor to lift his people out of this complex was in the habit of telling the following story:

"A certain man went through a forest seeking any bird of interest he might find. He caught a young eagle, brought it home, and put it among his fowls, ducks and turkeys, and gave it chicken food to eat, even though it was an eagle, the king of birds.

"Five years later a naturalist came to see him, and after passing through the garden, said: 'That bird is an eagle, a chicken.' 'Yes,' said the owner, 'I have trained it to be a chicken. It is no longer an eagle, it is a chicken, though it measures fifteen feet from tip of its wings.' 'No,' said the naturalist, 'it is an eagle still; it has heart of an eagle, and I will make it high up to the heavens.' 'No,' said the owner, 'it is now a chicken, and it never fly.'

"They agreed to test it. The naturalist picked up the eagle, held it up, and with great intensity: 'Eagle thou art eagle, thou dost belong to the sky and to this earth; stretch forth thy wings fly!'

"The eagle turned this way and that and then, looking down, saw the chicken eating their food, and down he jumped.

"The owner said: 'I told you it was a chicken.' 'No,' said the naturalist, 'an eagle. Give it another chance tomorrow.' So the next day he took it to the top of the house and said: 'Eagle, art an eagle; stretch forth thy wings fly.' But again the eagle, seeing

## Books Reviewed in This Issue

**THE SCANDAL OF CHRISTIANITY**, by Peter Ainslie. Willett, Clark and Colby, Chicago. \$2.00.

**OLD SONGS HYMNAL**, by Dorothy G. Bolton and Harry T. Burleigh.

**AGGREY OF AFRICA**, by Edwin W. Smith. Doubleday, Doran Company, New York. \$3.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.



ns feeding, jumped down and fed them.

hen the owner said: 'I told you it was a chicken.' 'No,' asserted the naturalist, 'it is an eagle, and it still has the wings of an eagle; only give it one more day, and I will make it fly tomorrow.' The next morning he rose early and found the eagle outside the city, away from the houses, to the foot of a high mountain.

The sun was just rising, gilding the top of the mountain with gold, and the crag was glistening in the joy of a beautiful morning.

He picked up the eagle and said to it: 'Eagle, thou art an eagle; thou dost not go to the sky and not to this earth; thou dost fly forth thy wings and fly!'

The eagle looked around and trembled. New life were coming to it; but it could not fly. The naturalist then made it fly straight at the sun. Suddenly it stretched out its wings and with the strength of an eagle it mounted up higher and higher and never returned. It was an eagle, though it had been kept and treated as a chicken!

When with great dramatic power he told his story, he would say: 'My people of Africa, we were created in the image of God, but men have made us think that we are chickens, and we still think we are; but we are eagles. Stretch out your wings and fly! Don't be content with the food of chickens!' He would illustrate this by reference to the many and various other things that were keeping his people from soaring. If, if there were missionaries or other good folk in his audience, he would turn to them and say: 'Don't give us up if we can't fly at first. We are eagles, we will only give us time and be patient.'

—C. M. YOCUM.

## Favorite Bible Verses Named by Famous Men and Women

THE Bible Books of the Month and the Books of the Year come and go, but the Bible holds its place among successful Americans as the Book of the Centuries. Fresh proof of this statement is furnished by the replies of seventy or more famous men and women to the question, 'What is your favorite Bible passage?'

The choices of these laymen—governors, statesmen, United States senators, business men, judges, authors, artists, actors—being published in the daily press, reveal a wide variety. Many of the less familiar passages from both the Old and New Testaments are quoted, besides the general favorites. The accuracy with which they are quoted indicates either a deep memory or a copy of the Bible on the writer's desk.

The most general choice is the Twenty-third Psalm, named by seventeen persons. Among them are Dr. W. J. Mayo, Secretary James J. Davis, Governor Roland A. Hily of Washington, Dr. Nicholas Murray Butler. The Beatitudes were named by eleven as among their favorites,

while the Sermon on the Mount is designated in whole or in part a total of twenty-five times by such men as Henry Ford, Booth Tarkington, and Col. Edward M. House. These three chapters, Matthew 5, 6, and 7, may therefore be taken as the most universally appreciated of the longer passages.

'Every time I pick up the Bible, and I pick it up frequently in the course of a busy life,' writes William Allen White, editor of the *Emporia Gazette*, 'I find some new quotation which I use until I pick it up again. The Bible is to me an eternal spring of wisdom and joy. Its English is beautiful and helpful and its philosophy is comforting.'

As one who often has to speak in public, Mrs. John F. Sippel, president of the General Federation of Women's Clubs, says she is thankful that a part of her early education was the memorizing of many portions of the Bible.

Hamlin Garland is one of numerous writers who acknowledge their debt to the Bible. He says, 'Without doubt the noble simplicity of its English has been of very great help to me as a writer, for as a boy I heard it almost daily uttered eloquently by my two grandfathers, the one a Methodist, the other an Adventist. Both loved the poetry of its psalms and the splendor of its prophecies. Grandfather McClintock rejoiced in the visions of John, and Grandfather Garland in the lamentations of Job!'

'I don't see how anyone can be called educated who is not profoundly read in the Bible, both the Old and the New Testaments,' writes Mary Austin. A similar conviction is voiced by Dan Beard, scouting expert and writer: 'I could get along better without a dictionary than I could without the Bible, but of course its greatest value to humanity is its spiritual quality.'

## Public Conscience Grows in Child Labor

CHILD LABOR SUNDAY, 1930, which will be observed in churches on January 26 (synagogues, January 25), follows a season in which 44 State Legislatures were in session. Although two dozen or more bills of some significance for child labor were passed, only two of these were of first-class importance—and scores of progressive child labor bills were rejected.

In the years since Child Labor Sunday was first observed, in 1907, the working children for whom the National Child Labor Committee was then seeking protection have become adults, many with children of their own. How much better chance will this new generation of children have than did their parents?

There are no longer any states entirely lacking a compulsory school attendance law, as did 12 states then; the maximum age for compulsory attendance now varies from 14 to 18 years instead of from 12 to 16 years 'if unemployed'; and the minimum school term averages somewhat longer now. But there are still 18 states where exemption from school attendance may be secured by children under 14 years, for various reasons, such as poverty or family need.

Mining is no longer considered an occupation for children under 16 in this country. A generation ago only 3 states made the minimum age for work in mines as high as 16 years. There are still 3 states where there is no minimum age for work in factories except indirectly through the school laws; and 5 more where children may work in factories at 12 years or even younger, outside of school hours. But in 1907 only 29 states kept children under 14 out of the factory—and many of these granted liberal exemptions from the law.

For children who go to work there has been a comparable improvement in work-

ing conditions through restriction of working hours and prohibition of night work. But in 11 states children under 16 may still work in factories after 7 P.M.; and in 12 states they may work more than 8 hours a day.

And what of the future outlook? Shall another generation of burdened children struggle to maturity under the double handicap of curtailed schooling and premature industrialization? The White House Conference on Child Health and Protection called by President Hoover to meet in 1930, gives rise to the hope that a new approach may be found. The wide scope of the conference offers the possibility of combining for the first time the various aspects of child welfare such as health, education, delinquency and child labor in a unified program acceptable to all the states.

## December 25?

*Down on the levee, near to noon,  
An ancient darkey used to croon  
Plantation songs, expecting that  
They'd drop lunch-money in his hat.*

*One day he'd sung all that he knew  
And, as the noontime whistles blew  
Before he'd gathered in a dime,  
Someone said, "Ah, it's dinner time!"*

*"Yassuh!" the darkey stammered out,  
"It's dinmah time for you, no doubt,  
"But ah ain't got no money, see,  
"So it's jes' twelve o'clock foh me!"*

*There's really nothing more to say;  
For when, to us, it's Christmas Day  
We'll see that unto none alive  
It's just "December twenty-five!"*

—From the Christmas Bulletin of the Day-Ton Savings and Trust Company.

# What, Where, When and How

## A Guide to the Use of Missionary Materials and Methods

### Calendar Ahead

**N**OVEMBER 24, Thanksgiving Sunday—Offering for Home Missions and Religious Education.

December 1, Woman's Missionary Day—Pageant, *Evidences of Power* by Alma Newell Atkins—free on request.

December 22, Christmas Sunday—Offering for the homes for aged and orphans. Pageants—free on request.

January, Church School of Missions or World Friendship Institute, using the foreign missionary theme. See book list below.

### All the World's Our Stage

Church schools taking the Special Day offering Christmas Sunday will be glad to know of the two pageants prepared for use on that day. For the average size school the pageant is *Somebody Cares*. This is a delightful pageant and will be enjoyed greatly by schools which put it on. The second pageant for large schools only is *No Room*. The unusual theme will be especially helpful in presenting the Christmas offering appeal.

The department will be very glad to make suggestions for the smaller, shorter plays, if you care to write in giving the occasion, age of the group and length of play with number of characters that you desire. While there are many Christmas plays, the choice is somewhat limited and since the United Society does not stock more than a few Christmas plays, we can do nothing more in most cases than recommend plays which can be secured from other houses. However, where any suggestions will be helpful, we shall be glad indeed to give them.

### Missionary Materials and Methods

Story reading programs built around the theme of the Christmas offering for Benevolence for Junior and Primary departments appear in the *Bethany Church School Guide* for December; story material in December *King's Builders*. We hope that schools will send their comments and criticisms and through this type of material the children will gain a sympathetic appreciation of the meaning of the offering.

### Graded Study Books—Foreign Missions

For Beginners—*Mitsu, a Little Girl of Japan*. A delightful volume like the *Peter Rabbit* books. Also *Ah Fu, Kembo, The Three Camels*, and *Esa*. Board—50c each.

For Primary—*Filipino Playmates*. Excellent for week-day as well as for regular Sunday school or Mission Band meeting. Paper 75c, cloth \$1.00.

*Philippine Picture Sheet*. Twelve pages of interesting pictures of Philippine life. For notebooks, posters, etc. Paper 25c.

For Juniors—*Jewels the Giant Dropped*, by Edith Eberle and Grace McGavran.

Contains stories, lesson material, worship programs, handwork, etc. Paper 75c, cloth \$1.00.

*Going to Jerusalem*. Missionary enterprise through the centuries told for children. Paper 50c, cloth 75c. Picture map of the Philippines, decorated with separate pictures to be colored and pasted on. 50c.

For Intermediates—*Trails of Discovery—Among the Philippine Islands*, by Edith Eberle formerly our missionary in the Philippine Islands. (See The Book of the Month, below, for description.)

Other *Trails of Discovery*. (Foreign Missions.)

*Seven Thousand Emeralds*. A reading book on the Philippines for students of high school and junior high school age. This shows how the young people of our two countries may help each other. Paper 75c, cloth \$1.00. Course for leaders.

*The New Philippines*, 50c.

For Young People and Seniors—*Trails of Discovery—Among the Philippine Islands* and *Seven Thousand Emeralds* may be used for this group also.

*All in a Day's Work*. A graphic and compelling answer to the question: "Just what does a foreign missionary actually do today?" Paper 60c, cloth \$1.00.

*Suggestions to Leaders*, 15c.

For Adults—*Road to the City of God* by Mathews. Splendid material for study classes. Paper 50c, cloth \$1.00.

*World Missions as Seen from Jerusalem*, by Stauffer. Study course, 50c. Also *Opinion Tests on World Missions*, 10c.

*From Jerusalem to Jerusalem* by Montgomery. For women, on the significance of the last Jerusalem meeting. Cloth 75c, paper 50c.

*Human Needs and World Christianity*, by McConnell. A study of human values basic to the Christian world task. Paper 75c, cloth \$1.50. Study outline, *Christianity's Supreme Issues*, by Sailer. Paper 25c.

*Palm Tree and Pine*, by Edith Eberle. Our work in the Philippines, with *Seven Thousand Emeralds*, good basis for study.

The Book of the Month—*Among the Philippine Islands*. The fifth book in the *Trails of Discovery* series, primarily for Intermediates but adaptable for older groups. Filipinos are most desirable friends. Thousands of their brightest young people, many of them from mission

schools, are flocking to America for "an abundant life." Are they learning of best friend, Jesus, or not? This course written by Miss Edith Eberle, formerly in the Philippines, will help church workers to see that this is so. The course provides worship services for every Sunday in the quarter; material for every Christian endeavor or extension meeting; for the angle Club or Mission Study Group; three recreation programs. Ready in December for use in the winter quarter. Permanent material usable at any time. Order now—50c.

### Disciples of Christ at Work in the Philippines

*Suggested items of study for Youth People's Department*: Suggested books are listed elsewhere on this page. Special attention is drawn to *Trails of Discovery—Among the Philippines*, by Edith Eberle.

Using the passage—"And the Son of Man Shall Wait for His Law," develop some of the following ideas:

How long have the Philippine Islands waited? Why then are they not advanced in religion, education and civilization are we? What has Uncle Sam done for them in education, sanitation and health? What forces are at work religiously?

Make a map of the Islands showing mission stations. Make lines radiating from each of these stations, with a picture at the end of each line. An interesting exposition may be made of type of work done in each mission station.

Make a model of a native bamboo village street with palm trees and houses.

Make models of the buildings in La Floor plans for these models are available. If the group should desire to make models of buildings in some other station floor plans will be made and sent upon request.

Make posters showing various types of medical and evangelistic work or arts and crafts in the Islands.

Dramatize some of the material in *Trails of Discovery*; or, *The Head Hunter in Jewels the Giant Dropped* could be well dramatized.

Write for other suggestions.

### Friendship Projects for Children

Junior and Primary departments may wish to take up along with their study of the Philippine Islands this spring project of the Treasure Chest for Filipino children, which is sponsored by the committee which had Friendship Dolls for Japan and School Bags for Mexico. Pamphlet of directions will be sent upon request.

### Bulletin 1—No. 8

Address all inquiries to The Missionary Education Department, Missions Building, Indianapolis, Indiana.



# Items That Made News Last Month

**CHURCH** IN THE last analysis it will be the church that will back up our world peace efforts more than any other group. There will be problems and plenty of opposition but we will win through nevertheless," said J. Ramsay MacDonald, prime minister of Great Britain, when he was presented with a scroll carrying appreciation of his work for peace by a group of Protestant clergymen in New York during his recent visit.

The world is spending \$4,300,000,000 on armaments this year, according to *The Economist*, the leading British economic review. Leading in the expenditure for armaments is the United States with 79,000,000. Great Britain stands second at \$570,000,000. The combined European nations spend 60 per cent of the total, the United States 20 per cent and the rest of the world, including Japan, 3 per cent remaining 20 per cent.

## Common Ground

Calvin Coolidge, Alfred E. Smith and Julius Rosenwald are the three directors of an \$8,000,000 trust fund left by Colonel Hubert for charitable purposes.

Mr. Hubert, the president of the Yale Electric Corporation, died in Cannes, France, a year ago last March. His will disposed of a large fortune and it provided that when a number of specific bequests had been paid three-quarters of the residue should be placed in a fund to be used for educational, religious and charitable institutions. It asked that the distribution of the fund be directed by three representative men of prominence.

Mr. Coolidge, Republican and a Protestant; Mr. Smith, Democrat and a Roman Catholic, and Mr. Rosenwald, a philanthropist and wealthy Jew, were chosen and accepted.

## Tribute

The first Protestant Sunday school was organized 175 years ago by Robert Raikes, a little-known man of Gloucester, England. The school was not part of any church; Mr. Raikes's purpose was to take the working children of the city off the streets on Sunday, and to teach them English and the Bible. Although at first his step met with much disfavor, six years later 250,000 children were attending similar schools organized by influential men. In June, 1930, three continents will be represented in Toronto, Canada, to pay tribute to the memory of Robert Raikes and to celebrate the sesquicentenary of one of the greatest institutions in the world. A bronze statue of the founder, the gift of J. L. Kraft, a layman of the North Shore Baptist church, Chicago, will be unveiled in Toronto on this occasion.

## Pilgrimage

In connection with the meeting of the International Council of Congregational churches, which will be held July 1-8, 1930, at Bournemouth, England, there is to be a Goodwill Pilgrimage of American Congregationalists to England next summer. The S. S. Adriatic, of the White Star Line, sailing on June 14, has been assigned as the special ship for the party. The general theme of the International Council is to be "The Living Church" and the Council sermon on this subject is to be delivered by J. T. Stocking, D.D., of St. Louis, Missouri.

## Liquor

One of the outstanding features of the Temperance Movement in Japan at this present moment is the increase of "Local Option Areas." The first town to "go dry" is Mitsui-Tagawa kozan in Fukuoka Prefecture. That this is a town made up entirely of miners makes this fact all the more remarkable. The results are said to be excellent in every particular. The Temperance Society of the town has over 2,000 members and reports over \$35,000 in savings to date.

The consumption of liquor under government control is increasing in British Columbia, according to a report issued by the liquor board at Victoria. The report says in the last semiannual period of its operation the board made a profit of \$2,306,054. As profits have always totaled 25 per cent of the gross turnover, newspapers here state that the current year's liquor consumption will run to \$18,000,000 as compared with \$14,266,273 for the last year concerning which official figures on sales were issued. The report does not include illegal sales.

## Kagawa

Toyohiko Kagawa, the outstanding Christian of Japan, if not of the whole continent of Asia, has lately been appointed Honorary Advisor to the Social Bureau of the Government of Tokyo. A few years ago, Kagawa was being viewed with grave suspicion by the Japanese Government because of his views on social questions, but now he is considered one of the bulwarks of the Empire against communism.

In his new position, Kagawa's marvelous social vision will be brought to bear upon the plans of the Tokyo government for the welfare of the people, including the reconstruction of the poorest quarters of the city.

## Prisons

In view of the numerous recent prison uprisings in various parts of the country, it is interesting to take note of some of

the conditions in our Federal prisons today. For the last ten years the Federal prison population has increased at an average rate of about 10 per cent a year. During an investigation by a special committee from the House of Representatives last spring, it was pointed out that the Leavenworth, Kansas, Federal Penitentiary now has within its walls more than twice the number of prisoners it was intended to accommodate. The normal capacity of the Atlanta Penitentiary is 1,712 and upon the day the committee visited it there were 3,107 prisoners kept there.

These overcrowded conditions which no doubt have been in large measure responsible for the mutinies, are not, as has been often charged, the result of prohibition enforcement. Mrs. Mabel Walker Willebrandt, speaking in this connection says, "There were in 1928 twice as many drug offenders as liquor offenders. And there were more prisoners confined to the government penitentiaries for violating the national automobile theft law than for prohibition offenses. Furthermore, there were practically as many men and women imprisoned in the penitentiary for violations of the Federal postal and banking laws as for prohibition offenses."

## Changes

Dr. Daniel A. Poling has resigned the pastorate of the Marble Collegiate Dutch Reformed Church, New York, in order to give more time to the young people's movement throughout the world. Dr. Poling is president of the World's Christian Endeavor Union, the leader of the National Youth Radio Conference and editor-in-chief of the *Christian Herald*. The Collegiate Church is the oldest existing Protestant church in America, having been started in Manhattan under the Dutch governor in 1628. Its pastors are called for life and Dr. Poling is the first one in the history of the church to resign.

Dr. Samuel L. Zwemer has been called to the faculty of Princeton Theological Seminary. Dr. Zwemer has long been a leader in Christian work among Mohammedans and while his removal to the Princeton campus will necessitate the severing of his connections with his mission in Cairo, he will continue as editor of the *Moslem World*.

At the November meeting of the Executive Committee of the Federation of Women's Boards of Foreign Missions, Miss Florence G. Tyler was elected to the office of executive secretary, left vacant since the death of Miss Ella D. McLaurin in July. Miss Tyler comes to this position with excellent equipment for her task in both training and experience. Her church affiliations are Presbyterian.

# Missionary Organizations

## Woman's Society

1929-30: *Witnesses to His Power*

January topic: *Witnesses to His Compassion*

Worship theme: *Power as Intercessors*, 1 John 3:21, 22; Hebrews 10:35.

### A New Year

ONCE again the cycle of time has brought us to another year, a year in which there is much to be done. Only six months of the missionary year remain. Check up on what has been accomplished during the first six months. Have you kept pace? If not, start the new year with definite plans to catch up in the remaining months. Remember, this year is *The Pentecostal Year*. Is your society remembering it by meeting all aims and even going beyond? The Master is depending on you to help make this the best year yet.

\* \* \*

"The healing of the seamless dress"

Is by our beds of pain.

We touch Him in life's throng and press,  
And we are whole again."

Out of more than seven hundred thousand villages in India, in which live approximately ninety per cent of the population, there is one educated physician to every fifty thousand people. In Africa throughout all the villages nestling among the jungles, the witch dictors destroy life and hope by their crude practices. The Chinese government does very, very little for medical missions. In America there is one doctor to every seven hundred people. In Great Britain there is one physician to every twelve hundred people. Disease is taking the very life of those who live in these lands that are not yet made light by the gospel of Christ.

\* \* \*

Christ walks the streets of the world no more except as we portray him in our living. In what a big way we do witness to his compassion. Hands of healing—yes, the glory of the gospel is in its healing quality.

\* \* \*

An outstanding piece of medical work is being done by missionaries and their assistants in Africa. The treatment for yaws has attracted people from far and near, bringing stranger and friend, Christian, Catholic and heathen, old and young, the slave and the gypsy tribes, the village and district chiefs. What hope the news of this wonderful remedy brings to those who have silently suffered through the years.

\* \* \*

It means much to be able to reach people through the science of medicine and then to tell them of the saving, healing power of the Great Physician. Our prayers must constantly be that they will see the Christ through the missionary and seeing him will be led to Christ.

## Young Matrons' Society

1929-1930: *Gates of the Nations*

January topic: *Gates of Mercy*

Worship theme: *A Neighbor's Need*, Luke 10:29-37

HE IS a path, if any be misled;  
He is a robe, if any naked be;  
If any chance to hunger, he is bread.  
If any be a bondman, he is free;  
If any be but weak, how strong is he!  
To dead men life he is, to sick men health;  
To blind men sight, and to the needy wealth;  
A pleasure without loss, a treasure without stealth.

Surely medical service and medicine is accepted Christianity—a work of love. It is a work of love—a part of the whole. Possibly we have been a little inclined to forget that Jesus Christ came to transform every phase of human life and interest and activity, and quite likely we ought to think of medical work not as an opening wedge for the glorious gospel of our Lord, but as being also a part of that many-sided gospel.

\* \* \*

The Disciples of Christ Congo Mission early decided to have a physician at each of its stations, with a hospital plant to work in. While this is the ideal, many times a nurse is left with the whole responsibility, as a doctor is invalidated home or goes on regular furlough. While ministering to the needs of the native communities, medical service must be at the same time an example of Christian service. A ticket labeled "M.D." is not necessarily a ticket of admission to the confidence of native people, but each doctor must win his place by service. "By their fruits ye shall know them," is the rule by which we find the natives measuring our efforts without any instruction from us. They read the faces, the voice tones, the manner of doing things. They want to know if they are being loved at the same time they are being served.

At the stations the medical service employs a considerable number of boys as medical assistants who daily serve scores of their own people both of the same and other tribes. They serve women and girls in a way never seen before. They serve old men as old men have not been served by boys before. They serve the helpless and the unfortunate as they would never have thought of doing before. They serve in lowly ways, they go through the villages carrying life-saving treatment to those who are unable to come to the hospitals. Many of these boys later go as Christian teachers or locate more permanently in native villages as medical workers. The deeds they do are never forgotten. Medical service is ever a widening circle of Christian influence.

## Guild

1929-1930: *Comrades of the Way*

January topic: *Comrades of Mercy*

Worship theme: *The Healing Power of God*, Mark 5:21-35

THE ministry of healing found a large place in Jesus' activities. On a mission field medical service is a most powerful expression of the Christian's attitude toward life.

The great drawing force of a mission hospital is absolute faith in prayer. We are told that many times a day at the bedside or around the operating table Mrs. Minnie Rioch or Mamaji, "Honorable Mother," as the people at the mission call her, and her workers gather with bowed heads while Hira Lal, one of the great native Christian leaders, offered prayer for guidance and strength. Indeed, it seems that the Great Physician heard earnest entreaty and worked again the miracles on earth, for eyes dimmed by cataract saw again, withered limbs were raised from the dust and walked on crutches, lepers were freed from all symptoms of the disease, those who were given up to die were marvelously restored to health and strength, and to all who entered the hospital gates, the gospel was preached.

\* \* \*

It must not be forgotten that medical work is rendered vastly more difficult by fatalism and superstition. This fatalistic attitude is partly accounted for, at least by superstition, for the native idea of disease is that each pain is somehow directly or indirectly connected with a mysterious other world which we might call "spirit land." They believe that enemy with poison or charm has set the evil influences in motion and thus caused them to be sick. He does not mention these things to the white man. The gospel is good news, indeed, to the fettered need of these primitive folk.

\* \* \*

Lorenzo Sangay was a boy of twelve years who was taken from the mountains to the lowlands in the Philippine Islands by one of the missionaries. After graduating from the grade school he did a year's work in high school, then entered the nurses' training school at Vigan. After graduation he went back to his own mountain people to work. He worked without pay from the missionary organization and without any assurance of payment from his own people. They paid him only what they could, with chickens, eggs, rice, and one old lady who was very sick gave him a carabao (water buffalo) valued at about \$30. He is now finishing his high school work and goes back to his mountain people every summer and practices his profession. He expects to become a physician for his people.



# Programs for January

## Circle

or unmarried young women 18-24)  
1929-1930: *The Road of Strong Hearts.*  
January topic: *Roads that Lead Afar.*  
Worship theme: *Loyalty.*

## Roads That Lead Afar

HALL we follow the roads that lead afar?—  
many, so long, so hard they are!  
roads that lead to heartache and pain  
souls that plead for Christ—that fain  
old rise but have not power.  
as the Father whose son he gave,  
as the Christ whose name can save,  
as the call to take him afar  
the souls in need wherever they are.  
us go!

Paul responded to the call of the road  
to lead afar. His Macedonian call came  
a dream.

Our call does not come in the night  
ours of slumber in the form of a vision,  
yet in daydreams; but living men,  
seemed from the darkness of heathenism,  
sailed the seas, stand in our midst  
cry aloud: "Come over and help  
!" God's call to us is more real, more  
et, more vocal, hence more irresistible,  
a dream call, because sounded by  
rd of mouth and reinforced by stories  
personal experience and of human need.  
The destiny of nations depended upon  
ul's prompt obedience. Who can tell  
at issues may hang upon our attitude  
lay as the broken-hearted, overburdened,  
ring nations of Europe and the awak-  
restless, drifting peoples of the Far  
st, and the benighted tribes of the great  
rk Continent cry to Christian America  
spiritual guidance and for the bless-  
gs of the gospel of love and brother-  
od! Why not straightway obey, that  
e evangel may find its way in saving  
wer?—EDMUND F. COOK.

People everywhere need the message of  
rist, from whom alone comes our idea  
brotherhood and service. "All classes  
ed it at home. The rich need it and  
e poor without it. The poor need it and  
e rich with it. The nations need it. It  
the only way to universal peace. There  
ve been three attempts to unify the  
orld. Rome endeavored to bring about  
ity by force. She succeeded after a  
ashion. In the Middle Ages, ecclesiast-  
icism tried it by external authority, but  
was a unity of dead men as in a ceme-  
ry where heads all point in the same di-  
ction.

"The modern age tried to bring about  
unity and solidarity through commercial-  
ism of self-interest, and we have witnessed  
the most colossal failure of all in the  
great war with its Stygian horrors. There  
remain to be tried the principles of the  
Prince of Peace."

## Senior Triangle Club

(For boys and girls, ages 15-17)  
1929-1930: *A Good-Will Flight.*  
January topic: *A Hazardous Dash.*  
Worship theme: *Loyalty.*

## Can He Rely On You?

NO CHARACTER was ever counted  
great without loyalty to a cause,  
without standing for something more than  
himself. *The Kingdom of God on earth,*  
*the rule of righteousness in the personal*  
*life and social relationships of all man-*  
*kind was Jesus' Cause.* Consider how he  
lived for it, prayed for it, suffered for it,  
died for it. Are you really a patriot for  
the Cause of the Master?

During this first quarter of 1930, our  
flight will take us into Porto Rico. Just  
for fun take a pencil and jot down ten  
things of interest about this island. Can  
you do it before your first program, or  
before you read this column?

The Island of Porto Rico was discover-  
ed by Christopher Columbus in 1439 on  
his second voyage to the West Indies. It  
is but a dot on the world map. The State  
of Nebraska is large enough to make  
twenty-one such islands, if it were divided  
up. Yet in this island 1,300,000 people  
have their homes. Our work in Porto  
Rico was begun in 1900. However, the  
year 1922 was the year of very substantial  
growth and enlargement, when the district  
including the towns of Manati and Ciales  
was opened.

About 35,000 people are reached in this  
needy district, 21,000 of them living in  
Ciales.

Down here in Porto Rico our little coun-  
try churches are all painted white with  
green trimmings. They are so attractive,  
tucked away up on a hillside, shining  
white upon a mountain top or low in a  
valley in a palm grove. Wherever the peo-  
ple live we put their church. One Sun-  
day morning we passed three of these lit-  
tle churches of ours, on our way to one  
farther on up a steep winding highway,  
two others being in plain view on top of  
green mountains. It was the sweetest of  
music to hear their bells calling the peo-  
ple to church and such a beautiful sight  
to see the eager boys and girls outrunning  
the older people winding their way up and  
down the steep mountains, lines of people  
on their way to the little, white church  
which is the center of everything for them.  
As we passed two of them we heard beau-  
tiful music blending with the ringing bells,  
the pastor and some of the eager young  
people singing hymns. Our offerings in  
the past have made this all possible.—  
MRS. C. MANLY MORTON.

## Intermediate Triangle Club

(For boys and girls, ages 12-14)  
1929-1930: *Trails of Discovery*  
(Among the Filipinos)

## Finding the Philippines

A FILIPINO student was looking every-  
where for something he had misplaced.  
"What are you looking for?" he was  
asked. His reply was not, "I am looking  
for my pencil," but "I am finding my  
pencil." "Finding the Philippines"—  
that is what we are setting about to do,  
during the next three months.

## Some Books That Will Help

*Palm Tree and Pine*, Eberle, \$1.25.  
*Seven Thousand Emeralds*, Laubach,  
\$.75 and \$1.00.  
*Jewels the Giant Dropped*, Eberle-Mc-  
Gavran, \$.75 and \$1.00.  
*Philippine Islands Play House*, \$.10.  
*Filipino Folk Songs*, Cavan and San-  
tiago, \$.10.

The Philippine Island group contains  
7,083 islands. If they were put down in  
the Atlantic instead of the Pacific they  
would be scattered from Maine to Florida.  
A long time ago, according to one of their  
fairy tales, a giant walked abroad with a  
little world in his hands. He grew weary  
as night came on. The sun went down  
and the stars twinkled about his head, un-  
til he grew sleepier and sleepier. Sudden-  
ly he tripped over a great rock on the  
bottom of the ocean where he was wading.  
The little world slipped out of his hands  
and broke into thousands of pieces. There  
they lie today like emeralds, with their  
green grass and palm trees waving in the  
breeze.

The total area of all the island is about  
equal to that of our New England States  
with New York and New Jersey added.  
Only four hundred and sixty-two of these  
islands have an area of one square mile  
or more. Do you know the names of the  
two largest?

Our work in the islands is limited to  
the training of religious and medical work-  
ers. The government maintains fine  
schools for the Filipinos; but oftentimes  
they must come a long way to attend  
these schools, especially high schools. We  
are able to have dormitories in some of  
these school centers, so that the young  
people may have the right kind of homes  
in which to live while they are completing  
their education.

Our Mary J. Chiles Hospital in Manila  
is one of our busiest institutions on any  
field. It is served largely by Filipino  
young men and women who are skilled doc-  
tors and well-trained nurses.

# Devotional Study for Woman's Societies

JANUARY: "Power as Intercessors," 1 John 3:21, 22; Luke 11:5-10; Hebrews 10:35

By MAY F. FRICK

**B**ELOVED, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight."

"Why then are we not always strong, When with us is prayer?"

There is but one answer. The Christian world has been at a standstill in the recognition and understanding of the unlimited power of intercession.

This is an age outstanding in the development of power of many kinds. In Christian lands they have caught the vision of "greater things shall ye do" along many lines. Men are willing to believe regarding external things and are untiring in their efforts to harness the forces of earth and of air to multiply their physical power.

Meanwhile the power upon which is dependent the melting and recasting of the heart of the world, that power in unmeasured abundance waits long for man's releasing call. We are nineteen hundred years and more behind in our prayer life, in our understanding of the "how" of intercession, and in our efficiency and activity as intercessors. In the first century that power, released through the mighty intercession of the church startled the enemies of the cross. "For," said they, "these men have turned the world upside down." We may be teaching with our words the same doctrine, and with our lips preaching the same Christ, but are we releasing as did they a continuous and sufficient supply of God's power?

God did not give us a plan of salvation, perfect though it was, and inconceivably wonderful, and then withdraw from his world leaving his faulty human creatures to carry on alone. He purposed to stay right with us and be subject to our call. Our call is the human side of prayer.

Jesus wanted men to see God's power to answer prayer, thus he took much time alone with his Father, and then chose the hardest tasks he could find and accomplished them. "Communion and petition store the life with the power of God; intercession lets it out on the behalf of others." As ambassadors of Jesus Christ we have accepted a humanly impossible task, and we need more than human power. Where can we get it if not through prayer and intercession?

You do not understand the radio but you draw near and quietly listen. You do not understand how God can speak to you through his Word, but if you believe the testimony of his Son you will draw near to him, "Be still," listen, and let him mold and motivate your life. You do not understand how intercession remakes and energizes the life of another, but acquaint

yourself with its results as Jesus and the early disciples used it and you will gladly pay the price that you, too, may see it. There is no disciple of Christ in any place that is denied the privilege and opportunity of thus creating a vital interest in prayer. Have you a scarcity of laborers in your local church or Bible school or missionary society? Jesus said it would be so and prepared his disciples to meet this emergency, "Pray ye therefore the Lord of the harvest that he send forth laborers."

Is there not one in your acquaintance, perhaps in your church of whom it is true as Jesus said of Simon, that Satan has asked that he might sift as wheat? Then like the Master you may make supplication for him that his faith fail not and as the early disciples you may pray for one another. Then, too, if we are loyal to the New Testament pattern of discipleship, we will not permit the members of Christ's body in any land to suffer neglect but will, like Paul, have daily upon our hearts "an earnest care for all the churches." Thus later the gates of non-Christian nations were unbarred to the Heralds of the Cross by souls of like faith and daring.

Advertisers, whenever they are able, lay great stress upon a multiplicity of safety devices or barriers against fraud. God puts but one safeguard against the misuse of the greatest power in the world, but that one safeguard is sufficient. A heart that knows Jesus Christ and knows what he desires in his followers and then condemns not itself, is quite safe to handle even superhuman power. For sin and faith dwell not together and we must expect favorable answer to our petition in order to receive favorable answer, and if we find it hard to expect, the trouble is not with God but with us.

Beloved, if our heart condemn us not. Oh, what a price we pay for doing the things we know we should not do! Is there a God anywhere who can keep us from thus sinning against our own conscience and undermining our faith in him? Yes, but our whole-heartedness is required. Without whole-heartedness no man can accomplish scientific discovery, big business success or kingdom building.

And in this most delicate, most difficult and most needed work in the world, the work of building God's kingdom into the hearts of men, of letting Christ's ideals of love supplant human hatred, his ideals of strength take the place of human weakness, his ideals of including every creature take the place of our petty exclusiveness; in this superhuman task God has been as generous, as wise in basing his victory on the unlimited cooperation of both his co-partners and himself. To those who give themselves one hundred per cent to his purpose he gives without

reserve the privilege of drawing upon his unbounded resources. The power of it thrills our hearts with an assurance and a joy not elsewhere to be found.

Here let no one say "if I had nothing to do but to serve God," for one who has nothing to do cannot serve him. Jesus said, "My Father worketh until now and I work." Pharisaism was impractical, even impossible to the man who labored and some of the non-Christian religions are likewise exclusive. But the Carpenter of Galilee brought to earth a plan for kingdom within, a kingdom that is needed in every walk of life and he is continuing on busy folk to carry in their hearts such allegiance to his ideals, that other busy folk will desire him also.

Note the fairness of God's plan. We are not deprived of the use of his power by another's attitude toward us, but by our own honest look into our own hearts.

That his power be available to all, God has made the condition so simple that even a little child understands it. If the child wants some special privilege or an extra fine toy he does not ask when his heart condemns him, he waits until he knows he is finding favor with his mother or his father. Our Father desires that we be as sensitive to our daily and hourly relationship to him.

We are in need of money, but fortunate enough to be able to get it by going to the bank. We may live quite a little distance away but we count it time well spent to cover the necessary miles.

If we rightly understand the task we have accepted as disciples of Christ we need power. Jesus Christ has promised to sign checks for all that we need to carry on his program, to lift him up before the whole world. We have only to take the checks to God to get them cashed. But you say some of us are living farth away from God than we are from the bank. Doubtless that is true. Is it not however, worth while to travel that distance and "draw near unto God," rather than to continue to try to lift ourselves up by our boot straps and to urge the rest of the world to do likewise?

## The Missionary Society

By Inazel Crowley Foster

A little group of women meet;

They talk of missions o'er the sea;

The throngs pass by on heedless feet,

The critic smiles contemptuously.

Why waste your time? Home duties call

Pleasures entice on every hand;

How can you change this world at all,

Foolish, persistent little band?

But half across the world today

A widow lifts her face to God;

A hardened ruffian kneels to pray,

Forsaking the red paths he trod.

In sullen hearts new hope is born—

Mercy replaces anger wild.

Because of you, a smile, like morn,

Shines through the tears of some small child!

Pueblo, Colorado.



# From A Garden

By MRS. R. W. BLOSSER

Substance of a talk given at the Woman's Missionary Society Luncheon at Seattle, held in connection with the International Convention

A BEAUTIFUL garden is a delight. It may be much more than that. A real garden is a place where God and man meet and work together quite naturally.

From my garden I have learned many things. There has come the knowledge that an hour spent in its quietness and freshness will do quite wonderful things to tired nerves and taut muscles; that it is an admirable place to restore mental and spiritual equilibrium.

Again and again there has come to me in my garden this thought—how like human beings are the growing plants and flowers! Both need the sun; both need water; both need cultivation; both need to be fed.

The sun is essential. Without the sun a garden would fail. How true of human beings. How more than true of our missionary organizations! We need to feel that God is smiling upon our work; that it is a part of his great plan. Such a realization at once removes the thought that my society is but an isolated group struggling alone, and lifts it into a place in the sun where we may work happily, grow healthfully, and bear much fruit. In this last year of our observance of Pentecost we need to realize the source of our power and to draw more freely upon his strength.

And water. How necessary is water to a garden! A garden without water would become a desert place, dry and dead. Just so with our missionary organizations. Without the water of life they will become dry and shriveled. In this year of remembering Pentecost we shall do well to drink deep of the Water that never faileth—the message of our Lord for all people. Only in this way may we receive fresh inspiration, new courage, new enthusiasm for the task. For, if you would give to thirsty souls a cup of cold water, you must, yourself, have access to the bountiful supply.

Cultivation. Sometimes the best of soil, with plenty of sun and water, will become packed and hard without cultivation. If we expect plants in a garden to make their best growth and flower satisfactorily, we must give them the human touch about their roots in the way of cultivation. Cultivation removes the weeds and gives the fresh air and sun access to the roots. How more than true of our missionary organizations! They, too, need cultivation—the human touch in the way of friendliness, encouragement, visitation, helpful sugges-

tions. Such friendly cultivation will do much toward removing the choking weeds of selfishness, prejudice, spiritual provincialism, and allow fresh ideas and new plans to be eagerly absorbed. Cultivation is important.

Everyone interested in a garden will understand the value of plant nutrients. The soil may be good, there may be an abundance of sun and water with loving care wisely bestowed; yet, as anyone at all interested in horticulture will know, growing plants need to be fed. First of all, there should be an analysis of the soil to discover just what is most needed and then supply the need. Phosphorus in some form is absolutely essential to best growths. Where phosphates are used flowers are more abundant, seeds are richer, roots are stronger. A friend visiting my garden exclaimed over the growth and spread of the delphinium, standing taller than the garden fence. "What variety of delphinium have you? Mine is not half so tall!" We explained that it was only the "common garden variety," but that the soil had been assisted, encouraged, fed. Again, how true of our missionary societies. We may have the very finest group of missionary-minded women, eager and ready to serve courageously, but they will need to be fed. First, analyze conditions to discover the thing most needed. Perhaps it may be different leadership. Perhaps it may be up-to-date facts and information along missionary developments. The missionary books we read ten years ago should not mold our thinking for today. Most of all, we need constantly to be fed on the Bread of Life, the message of Pentecost for us as individuals as well as societies.

It may be the most fruitful service of your society is hindered because of the prevalence of unkind criticisms, the sowing of the seeds of suspicion within. Again, let us take a lesson from the garden and remember that nitrate of lime has a tendency to correct acidity of the soil! With patience and prayer seek to give to "each in his own tongue" the help most needed. And so, whether it be a beautiful, graceful, blue delphinium, blooming stately and tall by a garden wall, or whether it be a beautiful Christian woman with a heart filled with a desire to do his will more perfectly, the blossoms will be more perfect, the fruitage more plentiful, if we have worked together with God in planting the seed, watering the soil, feeding the roots.

## Heart Hunger

By MRS. R. V. HUGHES

Written after thinking over the lessons on "Witnesses to His Power" used by our women this Pentecostal Year.

my God, I would be like Thee  
As I read Thy glorious Word,  
Thy love, Thy grace, Thy beauty  
On a sinful world outpoured.

ly Spirit, lead me ever.  
Take control and lead me on,  
am weak and vile and helpless  
Lead me on till victory's won.

ly Comforter, dwell within me  
Sweeter every thot and deed,

Until flowers pure and lovely  
Have replaced each ugly weed.

Truest Friend, be my Companion  
Nearer than my dearest kin,  
Until all along life's highway  
Thy beauty irradiates from within.

Friend of all: the sick, the needy  
Help me be a friend in need;  
May I prove my love for my Friend  
In my every word and deed.

Source of Power, oh, may I never  
Ask for ease and comfort here.  
Give me strength that I may serve Thee  
In the tasks afar or near.

May my witness to Thy Presence  
Be expressed in every day  
Deeds of kindness. May I never  
Count the cost, nor ask the pay,  
Knowing this that still I owe Thee  
More than most that I repay.

## Echoes From Everywhere

### Religious Meetings In Schoolhouses

A new regulation making it possible to open schoolhouses for religious meetings has made it possible for C. F. McCall, of Akita, Japan, to reach many hundreds of people with illustrated addresses. He shows pictures of Western scenery, especially farm life, and urges upon the people the need of domestic animals to supply better food in meat, eggs and milk. The lectures all close with an hour on the Life of Christ, the story of the Cross proving the best part, even to those hearing for the first time.

Mr. McCall is also teaching a group of convicts in the Akita prison, where the worst criminals in the empire are confined.

### Eighty In Adamson Hall

Adamson Hall has reached its high peak of attendance, with eighty students housed in it. Three high school-teachers have rooms here; Miss Silvano for her fourth year, and Miss Quevedo from Sarat and Miss Cortes from Piddig are here for their first year in high school teaching. Mrs. Dominga Abawag of Abra is the very efficient assistant dean.

Miss Martha Welsh of Athens, Ohio, principal of the Normal School here, has returned for her second year with Miss Siegfried. A friend of hers with whom she taught in America arrived at the opening of school and shares a room with Miss Welsh. She is Miss Edith Lynn, a graduate of Hiram College and a niece of one of our ministers, Jay E. Lynn. She is at present officiating as pianist in the Adamson Hall Church.

Sylvia Siegfried.

*Laoag, Philippine Islands.*

### Church Extension In Africa

Our work advances apace and our out-districts by leaps and bounds. I believe that this year's offerings will be better than last year's in spite of the quietness of commerce in the Equator since the copal trade has fallen off. We are going ahead with our outstation centers and have established, or rather have had the natives establish for themselves, such centers at Ngondo, Longa, Mbango, Ngombe and Wele and at these places the Christians have built new churches and houses for the visiting missionaries. At these places are colonies of boys supported by the native churches and the boys are being schooled, fed and clad by the natives themselves. We go to them twice a year to hold institutes, to demonstrate new methods and to settle their palavers, etc. A new day has come but it keeps us hustling to keep pace with them. At Longa the old brick house tumbled down and the bricks were taken for a new church and at a cost of 25,000 frs. of the native church offerings, a fine new church has been built. The local natives sawed the lumber and the whole

thing was done by the natives of the region themselves. They are as proud of their church as Central-Woodward, Detroit, is of their half-a-million-dollar church. They are paying back the loan at the rate of 5,000 frs. per year. We are endeavoring to establish a miniature Central Church Extension Fund for helping needy and willing districts to build themselves good churches around which will congregate the permanent communities that are the great need of this land of mud and daub.

W. H. EDWARDS.

*Bolenge, Africa.*

### More Lives Of Purpose

In sending in additional signed cards for the "Life of Purpose," Mrs. R. E. Stephenson of West Palm Beach, Florida, says:

"I believe this has been a great help to our women. I am sure we have grown spiritually this last year. Of course some have not caught the spirit of sacrifice but a number of our little group, some of whom are almost struggling for existence, are giving until it hurts me to see them. We have just sent a box of clothing—twenty new dresses and nearly four dozen handkerchiefs (the latter from our Junior Christian Endeavor Society) to our orphanage in Atlanta."

### Reaching the Neglected Children

I have been very much interested in the special work some of our evangelists have been doing. Three of them have each taken a low-caste community of Damoh as his special parish. The work centers about a school for the children held a couple of hours each morning. Theoretically all of these children could attend the government schools but practically the high-caste people make it so uncomfortable for all who try to do so that these children would remain illiterate if we did not do something for them. Last Sunday one of the evangelists brought about twenty of these children to our Sunday school and they sang a couple of songs for us. The people in all of these communities are very friendly. About a dozen of the brighter children have begun to attend our mission schools where they will get full-time school work.

A week ago Sunday I went to Jubbulpore to preach in our church there. Mr. Gordon took me to the Reformatory on Saturday evening for a lantern lecture to the boys there. Then Sunday morning I was asked to give a talk on Islam to three Sunday school classes together. I did not get through so they urged me to stop on my way back from Pendra Road and finish on Thursday evening. I was in Pendra Road Tuesday and Wednesday for a meeting of the Sanatorium committee. Dr. Lutz has now recovered and we have just got a fine young Indian doctor to help in the work. He is so good that we think he and Miss Bender will be able

to keep the sanatorium going all year while Dr. Lutz is on furlough.

Arriving at Jubbulpore as per schedule I had my lecture to a full church on Thursday evening. I was told that there would have been two persons to take to Damoh with me. One was Robert, a boy who Miss Jeter (Mrs. Longfellow) picked up at Bareilly about seven years ago. He is now about ten and is a fine looking boy. The other was a young man who was to become a Christian, Desh Pandey, Indore. We now have him under instant observation and hope to baptize him soon.

FAY E. LIVENGOW.

*Damoh, India.*

### Candidate for a Walking Marathon

I took a wonderful trip up into the region where our churches are doing vision work among the pagan Apayaos on vacation time and pushed self-support there. I walked forty-seven kilometers one day (a kilometer is three-fifths of a mile), and we had hard walks every day, sometimes straight up and sometimes straight down, and we crawled along up precipices along the riverside. I lived on rice and native food for five weeks and was so happy in helping bring Apayaos to Christ.

Here in Laoag I am kept busy looking after eighty girls in the dormitory, caring for the many, many problems of the women getting out the hundreds of letters necessary to keep the work going, keeping churches moving, stressing self-support, arranging institutes, etc. But I am happy in the work.

Sylvia Siegfried.

*Laoag, Philippine Islands.*

## Hidden Answers

1. Give the story of how the African women presented a play.
2. How long has Miss Trout been connected with the missionary work?
3. What does Dr. Campbell call J. H. Mohorter?
4. What are some of the things Roger Babson would do if he were a country minister?
5. Tell about the missionary society in California Christian Home.
6. How many treatments were given in Nantunghow last year?
7. How long since the work in Japan was opened?
8. Is giving a sacrifice? What did a missionary answer?
9. Who was James Aggrey?
10. How many homes for aged? Name them.
11. How many children's homes? Name them.



## In the th's Work

at Allen R. Huber, Manila, Philippine  
ds, manages to keep busy, no one  
d question after reading a list of  
of his activities for the month of  
ist:

Helped entertain seventy-eight visitors  
or home.

Attended a meeting of the Youth's  
otic Branch of the W. C. T. U. at  
f. M. C. A.

Helped evaluate books in Teachers'  
ing Course.

Helped select the hymns to be used  
ag the first quarter in the Sunday  
ols.

Prepared a worship service to be used  
he Sunday schools during the same  
od.

Wrote sixty-two letters.

Finished reading proof on Hurlbut's  
ons in Tagalog.

Mailed two hundred copies of a drama  
a Ministerial Relief Day program to  
churches.

Visited thirty-one churches, preached  
nteen sermons and made twenty-three

Made final arrangements for the fourth  
ter Babalang Christiano.

Helped in an institute in Velasquez  
ust 9-11. Taught three classes and  
ched once.

Wrote the Sunday school lessons for  
uary, February and March of 1930,  
be used in all the Sunday schools in  
Philippines.

Spent a day and a half getting Mr.  
medy's boxes and piano through cus-  
s.

Wrote up news notes for *The Philip-  
s Christian*.

Held one evangelistic committee  
eting and made plans for our workers'  
ference and for our new Tagalog  
chers' Training Course."

fr. Huber reports 146 baptisms in the  
rches of the district for the first six  
ths of the year, with a number of the  
rches yet to be heard from.

## eph and Brethren

Mrs. Winifred W. Williams' Sunday  
ool class in the Colegio Americano of  
enos Aires recently presented a scene  
the interesting story of Joseph and his  
thren. The group of lads, ten in num-  
r, ranging in age from nine to twelve  
rs took a lively interest in the pageant,  
aking faithfully on preparations and  
ution. The bearded Israel embracing  
eph was Mario Quiroga, twelve-year-old  
of one of the national congressmen.

The pageant was staged on the new  
ampus of the Colegio Americano in one  
the suburbs of Buenos Aires, where the  
ool hopes soon to erect new buildings.  
The present crowded quarters in the city  
proved inadequate, and this invest-  
t in eighteen acres of land near the  
will make possible a campus develop-  
nt which will give room not only for  
ces and classrooms but also for the very

much desired extra-curricular activities  
which are such a weighty factor in char-  
acter building. Through the influence of  
the Colegio Americano and similar schools  
the government is taking an interest in  
the development of extra-curricular activi-  
ties for the state schools.

HUGH J. WILLIAMS.

Buenos Aires, Argentina.

## Africa Becoming Up-to-Date

Living here at Bolenge is quite like liv-  
ing at home in the U. S. A. Mail service  
every two weeks while we used to wait  
from three to nine at Mondombe. Also  
airplane service on alternate weeks! And  
then with electric lights, fans and irons,  
ice only two miles away and freezers on  
sale at Coquilhatville so that one has no  
excuse for not having ice cream every  
week, ultra-violet ray and Zoalite machines  
at the hospital for treatments, we seem to  
be living in civilization again.

MRS. H. GRAY RUSSELL.

Bolenge, Africa.

## In the Eventide Of Life

An example of the faith of two aged  
saints is shown in a check for \$2.00 re-  
cently received from the Orange Mission-  
ary Society, Coolville, Ohio, of which they  
are the only members and past eighty  
years of age.

## Japanese Girls Eager to Share

The Y. W. C. A. of Margaret K. Long  
Girls' School, Tokyo, Japan, of which ev-  
ery girl in the school is a member, has  
done some worth-while work. Seven dele-  
gates and two teachers attended the Na-  
tional Conference at Gotemba and brought  
back most inspiring reports. Students' Week of Prayer was observed, students  
having charge of the chapel services every  
morning during that time.

One of the finest events of the year was  
a Cherry Blossom Garden Party given to  
the new class of over a hundred girls. The  
Y. W. C. A. has continued its community  
work classes for the neighborhood women  
in cooking, sewing, embroidery and many  
kinds of domestic work, always preceded  
by a devotional period. The girls them-  
selves are the teachers, their teachers be-  
ing present only as advisers. At Christ-  
mas time the girls went out into the high-  
ways and hedges and gathered in about  
five hundred children with their parents  
and to them the Christmas story was told  
and each child went home with a tiny  
sock full of sweets. Many thus heard the  
glad story for the first time.

BERTHA CLAWSON.

Tokyo, Japan.

## African Women Active Christians

The women of the Bolenge church have  
their own organization and plan their own  
mid-week meetings, taking an offering each  
month. They are proud to have had a  
part in the construction of the brick cot-  
tage which is the first unit of the Widows' Home. The women of the Longa Church  
have given 435 francs to help in building

## In Memoriam

Mrs. Nat B. Young, October 8,  
1929, Mt. Sterling, Kentucky.  
Faithful member of Somerset Chris-  
tian Church and missionary society.  
Age 77.

Mrs. Susie Cunningham Ransdell,  
August, 1929. Devoted to church,  
Sunday school and missionary so-  
ciety.

Mrs. Susie Clark Roberts, August,  
1929. An earnest, loyal Christian.

Mrs. Zach C. Offutt, October 20,  
Louisville, Kentucky. Useful leader  
in First Christian Church and circle  
chairman in the Woman's Council.

a brick church at that place, which is to  
be a memorial to Mr. and Mrs. R. Ray  
Eldred from the natives themselves. The  
women of the Ngombe district outnumber  
the men as Christians. Three of them are  
now acting as Bible teachers.

## Interest in Sports

We had the privilege of introducing basket-  
ball in Paraguay the first of August.  
Colegio Americano came up and so far  
as we have been able to learn the first  
official game of basketball ever played in  
the country was played. Since that time  
there has been much interest manifested.  
Our court is being used twice a week by  
students from Colegio Nacional and there  
is to be a Torneo Intercolegial in October.  
Basketball and volley ball games form a  
part of the meet. We were asked by the  
Black Duck Club to inaugurate their new  
basketball cancha (built, by the way, after  
having seen a game played between our  
two schools). The two basketball teams  
are composed of students and ex-students.

REX D. HOPPER.

Asuncion, Paraguay.

## Where Things Go by Contraries

The other day I went to a certain vil-  
lage and happened to see three very fat  
healthy looking children (something very  
unusual these days), so I said the words  
which mean "Salaam, Fatty." I saw  
that the grandmother covered the child's  
face and took it quickly out of sight. On  
asking my Bible women to explain, they  
said, "Well this is a very bad thing to  
say to a child. If you had said 'Salaam,  
Skinny' or 'What a thin, emaciated child  
this is' then they would have been happy.  
But for fear of the evil eye you should  
never speak before them like that." The  
fear of the evil spirits in these villages is  
pathetic. As we go along the road we see  
little sheds over stone images of tigers,  
and placed in front of the image will be  
heads, corn, jars of water, etc. Why?  
Because they fear the tiger that roves  
these jungles and because of fear they  
give his image a place among their gods  
and thus worship him.

(Continued on page 62.)



# Station UCMS Broadcasting

**U**PON the occupation of Missions Building by the United Christian Missionary Society, and the allocation of rooms to the different departments, a large room across one end of the

building on the fourth floor, which was formerly the dining room of the College of Missions, was reserved for a Library and Museum. Recently this room has been put in shape. Books from the different departments, from *WORLD CALL*, and from the private libraries of Alma Evelyn Moore and J. H. Mohorter, as well as the books from the College of Missions which were not taken to Hartford, have been classified and placed on shelves. One end of the room has been prepared as a museum, with interesting curios, and tables are provided for reading and research work. It is an interesting and worth while addition to headquarters.

A special gift of \$1276 has been received by the Florida Christian Home from Edwin Gould, to apply on the expense of the new heating plant, which is now in good working order.

The Western Union Telegraph Company, without cost to the United Society, has just installed a new device known as a Simplex Printer. This machine operates similarly to a typewriter and connects this office by special wire directly with the operating room of the Western Union. As the operator at the Western Union types the incoming message it automatically comes out printed on gummed tape in this office and messages originating in this office are transmitted to the operating room of the Western Union in a similar way. The new method makes for speed and accuracy over the former method of handling messages by telephone. The Postal Telegraph Company will install a similar device.

The following have passed away in our Homes for the Aged recently:

Juliette Fowler Home, Dallas—Miss Jennie Kerlin, of Union City, Tennessee, August 4; Miss Ruth Plummer, aged ninety, who passed away in October. She published a book of poems last year.

Northwestern Home, Walla Walla—Charles W. Gates, whose death occurred September 25.

Jacksonville, Illinois—Miss Elizabeth Holly, of Lorain, Illinois, October 8.

The demands upon the department of church erection for loans were never greater, except the year following the close of the war. During the past year 201 churches appealed to the department

for loans but to only 54 were loans promised. For lack of funds 149 were denied aid, 42 of them since September 1.

The missionary education department has been asked to be responsible for the programs for the woman's missionary societies, the young matrons' and business women's guilds for 1930-31. Miss Joy Taylor, head of the department and Miss Edith Eberle have been working on the assembling of materials and report that an outline for a four months' study of our work in the Caribbean Islands, namely, Jamaica and Porto Rico, has been worked out and material requested. An outline of programs on India for six months for these three organizations has also been prepared.

To give opportunity to the Executive Committee and their associates at headquarters to express their regard to those who will soon be leaving the service of the United Society, an office party will be held on Monday evening, December 9, the day preceding the December meeting of the Executive Committee meeting. Our ministers of Indianapolis and their wives will be invited guests.

Word comes from our Jamaica Mission that the workers there have made their plans to carry on with the one-sixth a year reduction in their current budget which has been advised by the Executive Committee, looking toward the complete self-support of the Mission in 6 years. L. M. Matson, the missionary on the field, reports that the native Jamaican committee is doing excellently in assuming responsibility for the work. George Penso, our leading business man in the Duke Street church, is arranging his business so that he can spend half of his time out in the islands among the churches. He is chairman of the native committee.

The India Mission reports the completion of the new church building at Mungeli, our largest native center in India. The membership is about 1,000 in that district. The old chapel has for many years been too small. The native people raised part of the money and part came through the Jubilee fund. The building is simple and economical but serviceable. When A. McLean visited Mungeli thirty-two years ago there were but seven Christians there.

Mr. and Mrs. Roy L. Brown, who are doing special work in the department of church erection, have been rendering an outstanding service. Their first work was at Payette, Idaho, where they spent seven days and raised the entire indebtedness, amounting to over \$4,000 in cash and pledges payable in six months. Their service is not only one of financial aid but finds expression in their evangelistic passion as they inspire and encourage all departments of the church life.

The sympathy of many friends goes to Mrs. F. M. Rains in the death of her eldest grandson, Francis Marion Rains, which occurred November 12 at his home in Waco, Texas, at the age of eighteen. His father, Ernest Rains, the older son of our beloved F. M. Rains, passed away in 1924.

On page 11 of the October issue a statement was made that Chaplain Thompson, who was in attendance at the Seattle Convention, was the only chaplain the Disciples of Christ have in active service in the navy at the present. It has since been learned that we are represented by four chaplains now in active service in the navy: Comdr. F. H. Lash, Lieut. Comdr. W. L. Thompson, Lieut. Comdr. J. Earnest, and Lieut. Thornton C. Miller. We are happy to make this correction and give recognition to these able servants of the church and the country.

There have been several additions to the United Society family lately. Mr. and Mrs. Virgil A. Sly are rejoicing over the arrival on November 13 of a baby girl, Elizabeth Ann. Mr. and Mrs. Paul Kennedy, missionaries to the Philippine Islands, on November 8 presented a brother to their son and two daughters. Word comes from Harda, India, of the arrival of a son to the Donald McGavran family on October 18. They have named the young man Malcolm Howard. We are happy to widen our family circle to include these junior members.

Miss Elma C. Irelan and Miss Peg Gibbons, both missionaries in Mexico, are at home on furlough.

Among recent visitors to headquarters was the A. E. Elliott family en route to Paraguay, South America. The three attractive children in this family have the unique distinction of claiming separate countries as their birthplaces, one born in Argentina, one in Paraguay and the third in the United States.

W. H. Erskine, one of our missionaries in Osaka, Japan, whose work in connection with Christy Institute is well known to our people, has been elected secretary of the Karuizawa Summer Residents' Association for next year. As its name implies Karuizawa is the favorite summering spot for our missionaries in Japan.

Special honor has come to Arthur Saulson of Mr. and Mrs. H. C. Saum, missionaries at Bilaspur, India, who has received the highest grade in the intermediate department in piano study in all England and the colonies, and has also received from Trinity College of Music, London, six guineas (about \$30), as a prize. Arthur is in the Woodstock School, interdenominational school for missionaries' children in North India.



# Adult-Young People's Worship Program for Sunday Schools

DECEMBER

Theme—Friendship Between the Nations

—We've a Story to Tell to the Na-  
tions.

ing in concert by the school—Micah  
1-5.

ing by the Leader—From the ad-  
dress of Hon. Ramsay MacDonald in  
New York, October 4, 1929.

"I come here on this mission to meet  
our President, not to advance mate-  
rial interests, but in order that we two  
great nations, powerful in the past,  
all more powerful in the future, we  
to great nations, who can look behind  
th pride and before with hope, shall  
ake hands and shall pledge our-  
selves not to any alliances—these be-  
ing to the old bad order of things—  
it shall pledge ourselves to common

aspirations; pledge ourselves that our  
two flags, wherever the work of God  
is to be done in the world, will be fly-  
ing side by side in the doing of that  
work; pledge, not to each other, as it  
used to be, but pledge to causes, stand-  
ing side by side, straining our ears to  
listen to the divine call, ambitious of  
nothing except which is to be the first  
of us to obey and to carry it to suc-  
cessful issue."

Reading in concert by the school—Isaiah  
35:5-9.

Prayer by the Leader—

Thou God of nations and of history,  
we are glad as our eyes behold the  
beginning of the reign of peace be-

tween the nations. For weary cen-  
turies the blood of strong men has  
been shed in warfare and the tears of  
women have fallen because lands have  
been ravaged and hopes destroyed.  
Too often the strong nations of earth  
have denied the Prince of Peace.

We thank Thee now for the Pact of  
Peace between strong nations and for  
the lives of the powerful rulers of  
earth, dedicated to the unity of the  
world and the brotherhood of all man-  
kind. May the new day of peace con-  
tinue to dawn. Grant us to behold in  
our own time and generation the ful-  
fillment of the word of Thy prophets  
of old; that a highway of peace and  
holiness shall be there and nations  
shall learn war no more.

Help us as Christians to practice  
peace and brotherliness, to love all na-  
tions and honor our brethren of all  
races.

In the name of the Prince of Peace.  
—Amen.

Song—*Jesus Shall Reign.*

## Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

December 1. The Christian Home in a  
Modern World

Missionary living among the bush peo-  
ples of Africa is impressed with the great  
changes that come into the home life of  
people as they come in contact with  
Christianity. She recalls a typical home  
where the chief lives in a house in the  
middle of a great courtyard with his nu-  
merous wives and their children living in  
cell-like rooms so located that he can  
see into every apartment as he re-  
turns on his porch. The living conditions  
are dismal and poor. There could be  
no happiness in such a place. But in-  
stead there was the home of Margaret,  
a comely black girl whose husband  
was the teacher of the mission day school  
just next door to the home. Mar-  
garet's home was always fresh and clean,  
neat, inviting place. There were three  
rooms in her mud house, the walls and  
floors were painted, there were curtains at  
the window, cushions, chairs, tables, flow-  
ery doilies. Gaiety and good humor  
were expressed all over the place. And  
Margaret, her husband, and the small  
black baby were a part of the attractive  
Christian charm of the place. It was a  
Christian home. Margaret had been a  
school-teacher under the missionary's  
direction and now when there was need  
for another teacher she and her husband  
were considering the possibility of her  
leaving it, an unheard of thing for a mar-  
ried woman of her tribe doing any work  
other than after marriage. But it was not  
only in their happy home life with its  
mutual love and respect, in its care for its  
family, but also in other ways was

that Christian couple showing others the  
way of life.

A humble Japanese ricksha man main-  
tains a home that is unusually happy in  
its Christian spirit. He is very poor and  
his work is hard. Neither he nor his wife  
can read but he has managed to send his  
son to school so that he can learn to read  
the Bible, and every day there is family  
worship with this son reading the Scrip-  
tures to his parents, and the other chil-  
dren. On Sunday the man goes out and  
plies his trade only until he has received  
money enough for that day's needs and  
something for the offering at the church.  
The home is beautifully Christian in spite  
of poverty, hardships and lack of oppor-  
tunities.

December 8. Helping Neighbors In Need

From a report of the "Africa Inland  
Mission" come glimpses of the lack of  
loving service and neighborliness where  
the Christ is not known. Of one little  
crippled girl the report says, "Had she  
been born a white girl, she would have  
had crutches to help her along but as she  
is just a little black girl she has to crawl  
on her hands and knees. Her village life  
had not been very happy. She had to do  
most of the grinding of the grain, and  
too, her father and brothers knew she  
would never bring them in many sheep  
and goats. Hearing of the Word of God  
in an out-station she wanted to come to  
the Mission, nine miles away. There was  
no way for her to get there and she  
could not ask the people in her village to  
carry her in. They would have laughed  
at her and hindered her coming. So, one

morning she started alone for the station,  
coming all the way on her hands and  
knees." She became a happy, helpful  
Christian, giving to others freely the help-  
fulness she had never known in her pagan  
community.

In the same report comes the story of a  
Bible woman who in a New Year's meet-  
ing voiced the desire to so live that her  
home might be comparable to a "little  
corner of heaven." She wanted her  
parents who lived with her and her chil-  
dren to realize that a new spirit was  
ruling the home and all who came to visit  
to feel the kindly spirit that prevailed.

(From *The Missionary Review of the  
World*, December, 1924.)

December 15. The Christian Spirit In  
Industry

Speaking of the way in which Industrial-  
ism is affecting the East, Godfrey Phillips  
in *All In A Day's Work* says, "There are  
child races in the islands of the Pacific  
which are simply fading out of existence  
because the white man's commerce took  
him to their islands, and they could not  
survive the changes which automatically  
followed. There are natives of Central  
Africa, far from their ancestral villages,  
detached from the tribal control of ages,  
digging out of mines the minerals you  
require, living in compounds away from  
their wives; at first bewildered by, then  
all too easily accommodating themselves  
to, a new and unwholesome environment.  
There is overcrowding in miserable hovels  
and old boats on the fringes of Shanghai,  
with a break-up of the Chinese family  
system and a loosening of the old moral  
standards, all because of the expansion  
of our commerce. . . .

"Not a few Christian business men are  
making it their chief aim to retrieve the  
mistakes of the old blind drift, and to  
bring the Christian spirit to bear on the  
complicated economic situation to which  
it has led." The government of India,

at the invitation of the Washington Convention has prohibited child labor below the age of twelve and fixed a maximum sixty-hour working week.

But without Christian people back of the ruling it fails. In China Christian universities have appointed professors of economics who have carried out surveys and called attention to the new problems. Chinese Christians have been greatly interested in the application of Christian principles to industry. Both in China and India various organizations through the use of Christian teaching and practice are improving conditions. And with it all comes the puzzled protest of a Japanese factory owner when Christian investigators were calling attention to poor housing conditions, unprotected machinery and long hours; "But I patterned my factory after one I visited in the United States." There is an abundance of both encouraging and discouraging information concerning this great task that faces the Christian world, of putting Christian principles into business relationships.

#### December 22. The Child in a Christian World

In a certain section of Africa where childhood was not considered of special value the churches of one mission have instituted the "children's communion" which takes on the aspect of Children's Day in our country. They have also started the "Children's Roll" in the

churches. Thus the children realize that they have an important place in the church. Thousands came together in the various places where special services were held for a week, just for them, and one little child expressed the feeling of all when he remarked, "We are being treated as real persons now." And that is what Christianity does!

The Near East Relief decided some years ago that along with the saving of life they must put into the lives of the thousands of orphans whom the Relief saved from starvation something of more explicit preparation for Christian and patriotic service. So a director of Christian nurture set to work to put into the lives of the orphans faith in God, imitation of Jesus in doing good, and their duty toward their own nation and toward the world. It is felt that unless such training is given these children Christianity cannot survive among the Armenians.

In several mission institutions children have voluntarily saved money which they have sent to other unfortunate groups. Thus from a group in Alaska went the friendly help of the children to another group in California, Chinese children. From a group of Mexican children in New Mexico went money to children in Porto Rico. So do children who have been helped respond with help for others.

#### December 29. Fellowship Through Worship

In a New England village of Puritan traditions and standards there has grown up modern problems of race, religion, social conditions because of the large foreign population. One way of meeting this situation has been found, a way that engenders fellowship of the finest kind. Dorothy Giles describes in her *Adventures in Brotherhood* the way in which Christmas is kept year after year in a "Christmas Nativity Play" which is a fellowship in worship among many races and creeds is beautiful to behold. "Nothing more beautiful has come out of the year after year than the devout spirit of our young actors. Our shepherds have been girls in their teens. Our Wise Men were, the first year, a Frenchman, a Mexican and a native New Englander; by the second year they were a plumber, a day laborer, the village postmaster and storekeeper. Joseph was a young Italian workman, Mary was an Irish girl. The retinue of Magi are always schoolboys, as full of life and the spirit of mischief as the average boy. . . . The stage and the lights are prepared for the event by communal endeavor. The manger has been made from rough-hewn slabs by a Swedish carpenter with the spirit of worship in his heart." Thus strange and alien groups of people are brought into closest fellowship in the worship of the Lord.

## Big Brothers for Filipino Youth

By FRANK V. STIPP

**A**LAD with a dusky olive skin and jet black hair comes hesitatingly down the gangplank of an ocean liner at San Pedro, California. He looks about in bewilderment. Before he started on his long journey a few weeks ago he had scarcely been beyond the limits of his own village. He is twenty years old, ten thousand miles from home and has five dollars in his pocket. In his imagination are pictures of wonderful America and of kind-hearted, hospitable Americans after the pattern of his own people. In his mind are plans to earn a living and continue his education through high school and college. This is Juan de la Cruz, Filipino boy, newly arrived in America.

Take a walk in Los Angeles some evening along First Street from Los Angeles Street west to the top of Bunker Hill, if you would see Juan. You will note that about every other man you meet is of another race than the white. Here are to be found a large portion of the 6,000 Filipinos of Los Angeles. In fact they are there in such number that every now and then they are arrested, jailed and fined for standing on the sidewalk. For years Filipinos have been coming over for education, money and adventure. Without invitations, they are coming in ever-increasing numbers



Filipino Christian Fellowship Band, with Mr. and Mrs. Frank V. Stipp, Mr. William, president of the Organized Men's Bible Classes of California, Honorable John C. Porter, Mayor of Los Angeles, and Dr. and Mrs. Royal J. Dye, all actively interested in the work among the Filipinos

until today they constitute one of the large oriental groups in our land.

Born and reared under the American flag, educated under American teachers, filled with American ideas, these young people constitute a peculiar challenge to the people of America, especially to the

Christian people. They are wards of America. We are their Big Brothers. For years they have looked to Americans and drawn inspiration from them. Many Americans, some of them your friends, have enjoyed the hospitality of the Filipino people and know how genuine it is. One wonders how near we Americans can approach them in our attitude of expression of good will toward them whom they in turn have sent over to

These young men and women constitute a real challenge to any who would be a Big Brother because of their youth and inexperience. Many of them are just like Juan. They have come so far and find customs so different that they feel all old rules of propriety and standards of morals at home are different. Their American Big Brothers, some of them, drink liquor, curse, go to dance halls, and why should they not? It is the way of America, they say. In the youth, these young men stand ready to be led either way. It largely depends upon the question of who has the greatest interest in them, the promoter of the dance hall or the promoters of the church.

There is a challenge, too, in this group because of their hidden possibilities. These are not mere peasant immigrants. These, at least many of them, are men with high ambitions, men who are going to get an education against heavy odds. They are men who are going back to become governors, senators and representatives and leading citizens in various lines,



already are. If the tens of thousands who are soon to go back, go with evil habits and practices of the low-lives of our cities as their stock in trade, and scatter them over the countryside of the Philippines—woe to the Philippines and woe to America who bequeathed such a gift to her wards. But these tens of thousands get a look into the best homes, into the churches and neighborhoods, if they have the counsel of right-thinking men instead of evil-led men, then who can measure the good they will do?

What, then, is being done to meet this challenging situation in our midst? Unfamiliar a year ago, almost nothing. At that time, under the initiative of a young, newly-arrived Filipino, on fire with the message, Silvestre Morales by name, and a like-minded missionary woman, Mrs. Eva N. Dye, a beginning was made. The Filipinos were invited to meet with and become a part of the congregation of the First Christian Church of Los Angeles. The Filipinos joyfully accepted the offer of the church. The number increased as friends new and old were found. A hall was opened downtown and evangelistic services held. Now at the Filipino Hall, 107 N. Los Angeles Street, a hundred young men meet every day afternoon to discuss their problems and to hear lessons from God's Word.

A small group of interested friends joined themselves together to promote and support Christian work among the Filipinos of Southern California. They

called Mr. and Mrs. Frank V. Stipp, who served ten years as missionaries in the Philippines, to become missionaries to the Filipinos in America. A work was undertaken reaching out into all parts of Los Angeles and into the fruit camps of the surrounding district. Results began to appear. Many young men entered into a more vital relationship with Jesus Christ. Some began to lay their plans for a life of definite Christian service. No brighter face is to be found on the coast than that of Amador Bagasao, master of a dozen musical instruments, since he has decided on a life of full-time Christian service.

Then the need of a Christian home was felt. Almost invariably young men who wanted to live on a high plane were thrown with boys of low morals in the houses where they lived and terrific temptations came upon them. It was evident that if true leaders were to be developed a closer contact was needed than that offered by an occasional meeting or call. At last on faith an apartment house with four bungalows in the rear was rented. The results in the way of Christian service have been very gratifying. Meetings and personal conferences are held constantly. The Christian atmosphere is at work twenty-four hours in the day. An informal employment agency is supplying work for many boys.

Here is an opportunity to be very practical in our Christianity and to demonstrate to ourselves and to our neighbors that we belong to that Kingdom of Love of which the Master spoke so often.

## A Hindu Practices Christian Principles

By ANN MULLIN

I HEARD a true story today which I like. It was told by a non-Christian Hindu *bai* to a Bible woman. Esther *bai* told the story of the Good Samaritan. The Hindu *bai* began talking before the Christian worker had time at the end of the day to tell the Hindu that she be kind and help not only neighbors but anyone in need, and to suggest ways of helping. She said, "I remember that story and other stories you have told about kindness and service. These stories especially appealed to me and I have thought much about them. I thought of your teaching when a *chamar* man (one of the lower castes) came asking for food. He was very ill and had no relatives. We have an extra room which is separated from the house in which we live, so I told the sick old man to stay there and I would look after him. I persuaded my husband to let him stay, although he feared that our caste people would put us out of caste. Daily I brought medicine for him and with my own money bought food which I cooked for him. One day I had fever and felt very badly, but when the sick man asked for *turai* I went to the market, bought the vegetable and cooked it for him. My husband and I tried very hard to keep it a secret that we were taking

care of a low caste man, had touched him and had even washed his clothing. Sometimes my husband tried to persuade me to get a low caste family to care for him, but he was very ill and I did all I could for him until he died within a few days.

"Soon afterward a Brahman woman who was ill happened to come to my house. She, too, had no home and was ill. I remembered your words about helping others, so I gave her that empty room. My husband could not understand why I wanted to be kind to her without any thought or hope of being repaid in money. People of our caste (tailor) found that I was taking care of the woman, even washing her clothing, and they threatened us. The woman improved in health and was able to leave after awhile. She appreciated what I had done and when leaving said, 'May the gods bless you and give you long life.'

"The third person who needed help was an old man of the Thakur caste. He was seriously ill with tuberculosis when he came to beg for food. As he had no home I offered him the vacant room and with my own money bought eggs for him. I remembered that when you showed me some pictures (Red Cross charts on tuberculosis) you said that eggs and milk are

good for people with that disease. Again our caste people threatened us. Within a short time the man died. I bought two rupees worth of wood and paid some men to take his body to the burning grounds and dispose of it (according to Hindu custom by burning). I do not give to professional beggars, only to those who actually need help. Christ's love is in my heart and because of that I want to serve others. In Damoh are many women who are trying to live according to your advice and many who love Christ and would openly accept him if we did not fear our caste people and the consequences of becoming Christians. I do not observe our fast days or worship idols. Many women have been influenced to live as your Christ teaches."

The story encouraged me. For several weeks we have chosen stories which illustrate the ethical teachings of Christ. We are again emphasizing right living and are trying to stress practical Christianity in non-Christian homes. We desire the non-Christian, as well as Christian women to live the principles which Jesus lived and taught.

## Our Apayao Mission

CANUTO BATOON came down from the Apayao Mountains the first of June to bring his daughter Carolina to continue in the training. The missionary society raised the salary of Mr. Batoon to P60.00 per month, and decided to give an allowance for *qargadors* when he travels because of his excellent work there. With the raise in salary went the request that he return for a second term.

It is a great pleasure to report the progress not only in the work being done by the Apayao Missionary Society in the mountains, but we are especially proud that it is attracting attention so that it demands large gifts. Mrs. Melaña Neri of Solsona, has recently turned over P150 to the society, especially for the purpose of building a dormitory for Apayao high school girls in Kabugao. This is the largest gift yet made by a Filipino in Ilocos Norte. Another gift coming at about the same time is that of Miss Vera Adamson who sent P100 for Apayao work.

The sum of thirty-eight pesos was subscribed by teachers and officials of the Apayao district for the dormitory. The parents are to give what they can, but they are very poor, especially since their rice crop the past year was practically destroyed by the locusts. Mr. Batoon asked the students to give from their allowance of rice for each meal, that they might help their upper classmen to go on to school.

After the June women's missionary meeting several of the members went to various stores to solicit for housekeeping utensils for the Apayao dormitory. The Chinese stores kindly donated enough forks, spoons, plates and glasses for the beginning, for which we are very thankful.

SYLVIA M. SIEGFRIED.

Laoag, Philippine Islands.

## My Friends of Yesterday

(Continued from page 39.)

pray that her ninety-six years may reach the hundred mark.

Some of these Friends of Yesterday are very quiet and reluctant to say much about themselves. One of these retiring natures is Mrs. Emma Cain, who came from Wellsville, Ohio. She loves to talk about the Wellsville church and the dear friends who worked with her and her husband there; then there is Miss Laura Hanger, cultured and quiet, minding her own affairs, loyal to the church in Indianapolis that remembers her with visits and kind expressions of gifts once in awhile. From the church at Marion is Mrs. Mary Woolpert who has the joy of living so near her home church, the Central Christian. Miss Midian Evans from Detroit, Michigan, is another quiet unassuming woman, who lives her life quite to herself. Miss Margaret Mellenger, who came from the church in Jay County, has long been a teacher in that county and loves to read and study. Little Dorcas, Mrs. Caffee lovingly calls Miss Tibitha Tolbert, one of the tiniest little women in the Home who is always doing something for someone else.

In every family some one must do the chores, help take the dishes off the table, sweep up the dining room floor and carry trays. This job has fallen on the willing shoulders of Little Mary Furter. It

seemed just natural that it should. Mary came from the church at Rushville, Indiana. Her life has simply been lived for others, an orphan in a children's home, not knowing who her parents were, she was adopted into a family in Rushville. Living there until that family was broken by death, kind friends placed her with the Home at Marion. Her beautiful hands, toilworn and aged with service for others found work to do and it would not be Home at Marion without Little Mary rushing around. She loves flowers and her friends remember her birthday and Christmas with potted plants. Going into her room you will find always flowers in her window.

Other friends have entered the Home since I left the city and are making their contribution to it. It will be left to someone else to tell you of them.

Poetry almost everyone loves. Aunt Emma Brookbank can quote poetry and prose by the hour. She quotes long lines of "Poorhouse Nan" and "Light In the Window." Old in years young in spirit, Aunt Emma is happy in her declining years.

Visitors to the Emily E. Flinn Home will be shown over the building and the lawn by a grand old man, known and loved as E. C. Caffee, and Mr. Caffee loves to write poetry almost as well as Aunt Emma loves to quote it.

The first temperance organization in United States was an association of Litchfield County, Connecticut, members which pledged themselves to carry on their respective business interests without use of distilled liquors. A similar organization was formed in Nelson County, Virginia, in 1800.

On December 29, 1790, the College of Physicians of Philadelphia, passed a resolution which was forwarded to the Senate and House of Representatives of the Federal government which declared that "the habitual use of distilled spirits, in case whatever, is wholly unnecessary; they neither fortify the body against the morbid effects of heat and cold, nor render labor more easy or productive; there are many articles of diet and drink which are not only safe and perfectly salutary, but preferable to distilled spirits for the above-mentioned purposes." (State Papers, Misc. I, 20. Quoted from Krout, *Origins of Prohibition*.)

## Living Pillars

ALBERT ALLEN DORMITORY, Manila, P. I., under the able direction of Mrs. J. F. Boomer, has ninety residents this school year. A large number of these students are enrolled at the University of the Philippines and the Theological Seminary. The dormitory not only furnishes a home for these young men but many opportunities for the development of strong Christian leaders.

No one is able to estimate all the good that has been accomplished in the years through this dormitory. However, it is not difficult to find former residents making good in many fields of endeavor all over the Islands. Representative of those of Cebu made Albert Allen Dormitory home while he was in Manila. He is busy with his legislative activities. Others are proud to claim Dr. Hilary P. Clark who is at present on a great mission to better the unbearable conditions of the mountain brothers along the Cordillera of the north. Any institution would be glad to claim Professor Gamboa, Regala and Professor Florendo. In many parts of the Philippines are engineers who are busy building and planning for the future of this country. We honor the names of Silvestre Morales who is in America; Mr. Yadao, who is the pastor of a church for Filipino plantation workers in Hawaii and Santiago Gaces, who is pastor of the Laoag Church.

At a recent social gathering at the dormitory, one of the residents said, "The success of these men is not only attributed to their college training but also to the physical, mental and moral training and the proper rearing that this institution has given to them. They represent the spirit of success and the living pillars of Albert Allen Dormitory. We look upon them as our inspiration in life and they stand as a light to guide us to the desired goal."—*Philippine Christian*.

## Some Things That Led to Prohibition

IN 1622 Sir Francis Wyatt, governor of Virginia, was advised by the council of the London Company to effect a "speedie redress" of the enormous excess of drinking, the "cry whereof cannot but have gone to Heaven, since the infamy hath spread itself to all that have heard the name of Virginia." (Neill, *History of the Virginia Company of London*, p. 322. Quoted by Krout, *Origins of Prohibition*.)

Liquor was an important element in the slave trade. Vessels engaged in the slavery trade filled their holds with liquor from the distilleries of Medford, Boston, Newport and Providence, which they exchanged for gold, ivory and slaves along the African coasts. On the return trip they often sold their slaves in the Barbadoes, St. Christopher, or Jamaica, filling their holds with molasses for the New England distilleries. Among the early temperance advocates were many who were also earnest workers for the abolition of slavery, while many of the defenders of the liquor trade were also defenders of slavery.

Dr. Benjamin Rush, noted Philadelphia physician, graduate of Edinburgh University, signer of the Declaration of Independence and Physician-General of the Middle Department of the Continental Army, in 1778 published a treatise on "Directions for Preserving the Health of Soldiers," in which he refuted the belief

that alcohol relieved fatigue, protected one against the effects of heat and cold, or made heavy labor more endurable. He argued that certain camp diseases were attributable to the rations of alcoholic liquors.

The Society of Friends went on record against drinking of alcoholic liquors as early as 1721. In 1787 the Yearly Meeting recommended that all members of the Society refrain from selling spirits.

In 1735 the colony of Georgia was put under an Act, approved by the King in Council, which prohibited the importation or sale of liquor within the limits of the colony. The law remained on the statute books until 1742, with the makers and sellers of liquor manifesting toward it much the same contempt and disregard that their descendants are today showing toward the 18th Amendment and the Volstead Act.

The period from the close of the Revolutionary War to 1830 was a time of widespread use of intoxicants. In 1790, 3,678,000 gallons of spirits were imported into the United States, while two years later the amount rose to 4,869,000 gallons. The population of the country at that time was 3,929,214. To the imports must be added, of course, the liquor produced domestically. It was this rising flood of intoxicants which alarmed the early temperance advocates and gave birth to the temperance movement.



# Christmas in Lands Afar



—H. P. Reynolds.

nia Rose and Joyce Reynolds enjoying a box from home

OU know Christmas here is the one big day for the Christians. The Hindus have many festivals and big days; so do the Mohammedans, but for the Christians, it is truly the greatest day of the year. Many of them go in debt for food and clothes on this festive occasion, for, alas! many of them never have a new frock during the whole year as they get it at Christmas time. One can think in this land of sunshine there will be little need for warm clothing, but in our section during the cold season a great deal of suffering goes on. I shall never forget the little group of shivering Christians sitting out in the early morning for meetings and many of them wear only one thin cotton garment. Now Christmas is the time when they try to buy a new garment and some small toys for the children. Last year we had no contribution from any daily vacation Bible school as we did the year before, so we decided not to give them anything; the day just before Christmas I saw hungry-eyed little children looking at the toys of Virginia Rose's and I thought how they would feel on Christmas without a thing to make them happy. Mr. Reynolds and I decided instead of giving gifts to each other or sending gifts to friends we would give all we could afford to these poor ones. And this we did. We did not forget our dear friends and relatives at home, but under the circumstances we felt we were doing right. We decided to make Christmas as happy and useful for the Christians as we could. We built a fire in the fireplace then and a small Christmas tree in the middle of the room and they sat on the floor and we sang Christmas carols and read the old Christmas story. Then we said a few words about the meaning of Christmas and we gave out the presents which had been bought. They were a happy group of people. The next day we had a Christmas program in which all took part. On the following day for the non-Christians

who live near us we had a sports day. About one hundred and fifty people came and we had races, games and candy for them. It was a great privilege to have this because it touched many people whom we wish to influence later.

MILDRED AND HERMAN REYNOLDS.  
Kotmi, India.

WHEN the birthday of Jesus drew near, the church at Laoag, Philippine Islands, began to think about an appropriate celebration to honor him. If we should have only a Christmas tree with presents for ourselves, we would be honoring ourselves only. The following birthday celebration was carried out.

On the Sunday evening before Christmas the Christian young people dramatized "No Room in the Inn." They portrayed very effectively a truly Christian way for commemorating Christ's birthday. A story was told by Juan Santos, a young Filipino, who showed how pained Christ would be if he should come to earth at Christmas time and see the extreme wealth, greed and selfishness among many who claim to be Christians, while extreme suffering and poverty exist among many who are dear to him.

The play pictured the journey of Joseph and Mary to Jerusalem, the refusal at the Inn, and finally the arrival at the cattle shed, where poor, weary Mary could find shelter and some straw for a bed. A huge white star appeared over the stable, and a light appeared in the manger. The shepherds came singing, "It Came Upon a Midnight Clear." They worshiped and left their gifts at the manger. It seemed so appropriate that these dark-skinned oriental people should be acting the scenes of which the original participants were so similar to these kind-faced Filipino people. Then the wise men brought their presents. After them came all the Sunday school children singing happy Christmas songs, worshiping, and giving gifts to the Savior of the world.

With this example, and while the choir sang, almost everyone present came bringing gifts in money, food or clothing, which later were to be given to Christ's little ones, the poor and sick of this city.

After the gifts were given, the pastor, Mr. Guerrero, called for gifts of lives to be devoted to Christ. Two young people responded, giving the greatest of all gifts, their young lives dedicated to the Master.

Immediately after the service the audience went to the river and the two young people were baptized in the clear water which reflected the tropical palms and swaying banana leaves on the river banks. The moon shone very brightly into the beautiful tropical night, and as the baptismal hymn arose on the pure air, it was full of happiness, and we felt sure Christ was pleased with his birthday celebration.

IRENE GOULTER.

Philippine Islands.



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# A Factory for Making Men

By RAY E. RICE

**W**ITH Fay E. Livengood as the Commissioner and with myself as the Assistant Commissioner and with a good group of scouters, the work of the Boy Scouts in our district at Damoh, India, went forward last year. We have always hoped that the Damoh Boarding School troops would keep the lead in scouting, and up to this time they have done it. We have been very fortunate in having a fine lot of scouters and most of them have been trained. They have taken up their work in earnest and as a result our boys have forged way ahead in scouting.

When I first took up the work here in 1916, we met in a room upstairs in our house. The man who is now the scoutmaster of Troop No. 1 was then a large boy in the school and acted as assistant scoutmaster. He has grown rapidly since that time and is now the Head Master of our workshop and the head scoutmaster. Then we had one troop of about twenty-four boys. The work made fine progress under the leadership of Fay Livengood while I was in America. When I came back I found that more masters had been trained. So we organized two troops. The smaller boys wanted to get in on scouting, therefore we organized the wolf cub work for them. During the last year, we had some sixty-four scouts and about forty wolf cubs.

Of course all of you know the merits of scouting. Since 1910, it has made wonderful progress throughout the world. Scouting is taking a strong hold on the boys of India. We believe that it is going to have much to do with the coming generation of citizens. Mr. Ross, who was our organizing secretary, was always fond of using the expression, "for the rising generation." We are certain that our own Christian boys have been helped in making up a strong fiber in their lives. The requirements are severe enough to make the



The Damoh School Hockey Team which won the cup in the Hockey Tournament of Damoh

boys work. Our own scouts have earned a goodly number of merit badges. When some of them graduated from the school, they wanted to take their suits with their badges and we allowed them to do so for we thought that they had earned them.

Our chief work here is to make boys into men. Some may think it is a factory for that purpose. The Christian Endeavor work, the day school program, the work of the shop, the tailoring department, the farm and garden, and scouting, all help to make boys into men. And we are concerned about the kind of men that these boys become. We are trying to build into their characters that sort of stuff which will last. We believe that scouting plays a big part in this effort.

Our scouts have learned the laws of scouting. The one of being helpful and of doing a good turn daily has taken hold on the boys. This idea of service is somewhat new. We hope that our scouts will take this idea to the villages in which they live and that they will ever be ready to do that good turn which is needed. And they have learned the meaning of "Be Prepared." We have had two cases of life-saving in our school during the past year. The discipline of this whole school has been made easier by scouting. Obedience is the seventh law of scouting and all of the boys get this well grounded as they go to camp and as they take part in other scout activities.

Our own troops lost many of their leaders this last year. They have gone out in many directions and have taken up different activities. We believe that these scout leaders will make an impress wherever they go. Their lives have been changed by scouting. We believe that they will be better soul-winners and better citizens of this land. If you could have seen some of these boys when they entered this

school and if you could place a picture of them at that time beside one of the boys in their scouting work, you could know what it has meant to these boys. They are not the same.

As officers of the scouting work Livengood and I may enter any and all of the schools of this district. We teach all the boys anything that we want to teach them. It is an opportunity is limited only by strength, energy and time. We can teach temperance and hygiene and anything else that we want. Scouting has given us the high privilege of knowing and of helping hundreds of boys. We trust that these boys will be better for having known of this work and in the meantime, we hope that we have caught some of the Jesus spirit of service and love.

## Is Giving a Sacrifice?

**R**ECENTLY one of our oldest forerunners, missionaries and his wife sent \$2,000 to be used in the work they were doing on the field. On being remonstrated gently for making such a gift, the missionaries gave the following answer:

"Our gift did pinch considerably but it was not sacrifice. It was just what we wanted most to do. It was denying self, it was satisfying self. I know Jesus didn't feel that anything I did was sacrifice 'For the joy that is set before him.' He loved to give of his lovingkindness. How did we ever learn to use the word sacrifice about the things we give—the things we love to give—'God so loved—that he gave.' Jesus doesn't say that he sacrificed, does he? I must look up the meaning of that word and the history of its use. I may be entirely wrong in the meaning I feel attaches to it."



Pyramid Building by Troop One of the Damoh Boy Scouts



## Indiana Day" Becomes an Institution

LL to overflowing was Downey Avenue Church, Indianapolis, Indiana, the occasion of the second annual Indiana Day," October 31. Representatives were present from all parts of the in spite of a downpour of rain which rained throughout the day, and special mention was given to all missionary societies reaching the standard of excellence.

It was a day of fellowship and devotion—a veritable international convention in miniature. Interest never faded from the moment that Mrs. J. D. state president and gracious president-officer, presented Miss Hazel Scott, newly elected recorder of the United States, whose selection by the executive committee was fully justified in the very religious devotion service which she conducted.

Ms. Effie L. Cunningham, so long connected with the state work, as well as the Christian Woman's Board of Missions, and with the United Society, impressed the responsibility of the women in missionary work of the church, while two-minute talks of eight or ten minutes from foreign lands and from the Italian and Negro work at home, put a challenge which cannot but bear fruit in the days to come.

memorial service for Alma Evelyn, with its reminder of her call to a fuller and fuller life through "The Life Purpose" and the booklet *Come Ye*, brought the realization of where beginning must be if the challenge of world task is to be adequately met.

Mary J. Longdon, who is known as "Lady and the Leopard" (not the "Tiger"), because of a growing experience she had some years in India, in her telling and whimsical told of her experiences in that land.

One of the pleasing features of Indiana Day" was a visit to the headquarters of the United Christian Mission Society, which had been swept and polished for the occasion and where each department had someone to explain just how the function was fulfilled in that particular place. An added point of interest to those who had made previous visits, the library and museum recently put order and open for inspection.

## Reunited

THE Franklin Circle Church, Cleveland, Ohio, Sunday, October 27, was held a service in memory of and Mrs. Richard L. Templin, who ten weeks apart, Mr. Templin, June Amsterdam, Holland, where he had for the annual tulip show, and Templin, August 16, in Cleveland,

at the memorial service a beautiful craft book, with illuminated text on parchment, and with leather binding, was presented to the family in appreciation of the Christian lives and service of Mr.

and Mrs. Templin in Franklin Circle Church. Mrs. H. B. McCormick of Indianapolis is a daughter.

For twenty-five years Mr. and Mrs. Templin had been devoted members of Franklin Circle Church, Mr. Templin serving as deacon, elder and chairman of the board and missionary committee, and Mrs. Templin as president of the missionary society and deaconess. The last thing Mr. Templin did before sailing for Holland was to give his self-

denial gift to the church and substantially increase his regular pledge. Four times a year this devoted couple sent a gift for the support of the Steamship Oregon on the Congo, while they also helped in the equipment of the Missouri. Realizing the importance of WORLD CALL as a factor in the dissemination of missionary information, Mr. and Mrs. Templin had for years given fifty cents on every new subscription to that magazine secured in Franklin Circle Church.

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vid, the 'son of Ā'brā-hām.  
2 Ā'brā-hām begat I'saac; and I'saac  
begat Jā'cob; and Jā'cob begat Jū-

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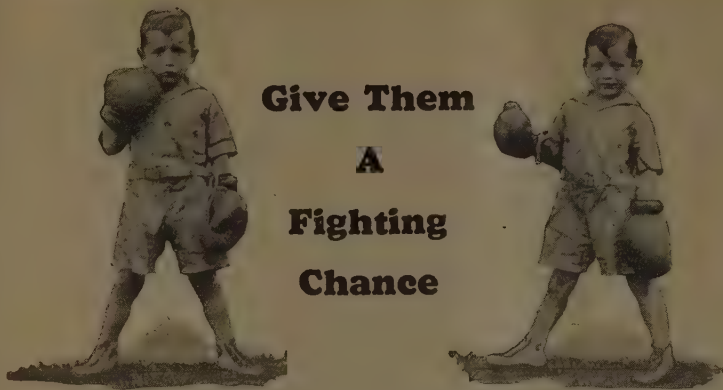
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The table below contains figures that startle you.

Average cost per person Children's Homes		Average cost per person Homes for Aged	
\$ 75.91	Food for a year	\$ 92.65	
6.33	Food for a month	7.73	
.21	Food for a day	.26	
35.29	Fuel, light, and water for a year	41.62	
2.94	Fuel, light, and water for a month	3.47	
.10	Fuel, light, and water for a day	.12	
130.02	Housekeeping, cooking, motherly care a year	128.47	
10.83	Housekeeping, cooking, motherly care a month	10.71	
.37	Housekeeping, cooking, motherly care a day	.36	
71.21	Laundry, clothing, medical care, etc., for year	67.06	
5.92	Laundry, clothing, medical care, etc., for month	5.59	
.19	Laundry, clothing, medical care, etc., for day	.19	
\$312.43	Total cost for keeping one person a year	\$329.80	
26.03	Total cost for keeping one person a month	27.50	
.87	Total cost for keeping one person a day	.93	

Every individual from the Beginner to the Adult may choose a particular object of support.

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Missions Building

Indianapolis, Indiana

## Open House at Mungeli Hospital

By Mrs. G. E. Springer

SATURDAY afternoon was hospital day. An invitation was circulated in the town of Mungeli, inviting people to visit the hospital. Everything had to be cleaned and dressed up for the occasion, windows washed, floors scrubbed and charts hung up, charts that tell about the dangers of flies, fleas, snakes and mosquitoes. Potted plants taken from our home made things look pretty. White covers were spread on tables and all operating instruments were spread out. Pans, bowls and trays were on display,

also all the bladder stones that have been removed in the past twenty-seven years, for all these things do interest the Indian people.

My Victrola, given me ten years ago by the Anderson, Indiana, church, came in for full service, with occasionally a laughing record to keep folks happy. Six little girls from Miss Harrah's boarding school sang a couple of hymns. Dr. Hira Lal related the twenty-seven years of the hospital's history. Dr. Rambo gave some statistics of the past two years, telling of the increased number of intravenous injections and eye operations. This year up to the middle of April, seventy-seven cataracts have been removed, three hun-

dred and fifty-seven operations in all performed, with two hundred and eighty intravenous injections given.

After Dr. Rambo's talk a lawyer in town gave a fine speech telling of the need of a better hospital and how it need is to be met in the splendid gift from America. He told about the gift of ten thousand dollars from the Teachers as a memorial and called for a vote of thanks. A vote was taken in the town of all Mungeli to express gratitude and anticipation of this greater hospital.

To you dear friends who have kept hearts cheered with the prospects of new operating room, by your gifts sent me from time to time I want to say these had almost reached the five hundred dollar mark and then came the word of David Owen's big Sunday school. Kansas City had showered a blessing us for the new hospital. My! how thanked God for every dollar and every giver. All these gifts are tucked away with the central treasurer in J. bulpore and will be used either to build or equip the operating plant, every cent that has come to us is sacred.

In the meantime I have converted packing boxes into cupboards and tables, and our present operating plant resembles Pullman dining car kitchen. We shall be glad to improvise more and wait long for now we are waiting in hope, and so day in the slow process of building India, we will be praising God for new plant as we are now praising him the hope and for the givers.

If your joy is as full in your gift as ours in receiving you must be happy indeed.

## Fire at Hazel Green



The dormitory at Hazel Green before the fire, Hazel Green, Kentucky

AT THE midnight hour, October 28, was discovered on the fourth floor the Girls' Dormitory at Hazel Green Academy. Almost miraculously the five girls were able to leave the building without injury to any of them, although they lost all that they possessed, everything being destroyed on the third and fourth floors. By heroic efforts, in absence of the head of the school, H. A. Stovall, the teachers directed the removal of the pianos, furniture from guest rooms and dining room equipment as well as the new range which had recently been added to the basement kitchen.



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Associations of the United States

ever, the building is a complete loss, the foundation being badly burned in places. It was impossible to check fire for this was a frame building. ding and furnishings were valued at approximately \$50,000. Furniture and ment to the extent of \$800 was saved there was \$35,000 insurance carried the building. The year 1930 will mark fiftieth anniversary of Hazel Green demy, no more fitting time for the eation of a new Girls' Dormitory. Let ope this goal may be realized.

ne immediate need of the girls was, of se, clothing, and to this need the ches of Lexington, Kentucky, and the in Transylvania and Hamilton Coly, responded immediately, in many cases ing their new dresses and shoes. ne townspeople generously threw open eir doors to receive the girls until some ngement could be made for them. As mporary measure the upper floor of Boys' Dormitory will supply quarters the girls, while the boys, four and five room, occupy makeshift mattresses, in cases on the floor.

his loss is a great blow to the school to the entire community, since there ly one other high school in the ty. Next year the school celebrates fiftieth year of its existence, and from portals have gone out through the s, preachers, missionaries, doctors, ers and housewives and farmers well-pped for their tasks. At the present fty per cent of the teachers in the ty are graduates of Hazel Green.

pathetic incident of the fire which ecularily is of intent to WORLD CALL ds is the loss of \$6.00 subscription y for the magazine which had been eted by one of the girls. It was ed along with all the girl's belongings.

## Daily Vacation Bible School in Ilocos Sur and Abra

By Velve Dreese

THIS story will be just like every other daily vacation Bible school story in so far as it tells about children and young people. If there were time and readers' patience, the account would be just as different as the five hundred little personalities of whom a two-week story could be told.

Our kiddies in the Philippine Islands need religious instruction given in a systematic manner just like all other kiddies do. There is rapid progress in this field all over the Philippines.

We told the churches that if they would send not more than three young people each, who could learn to teach, to Vigan the first five days of April we would give them instruction. They came—thirty-five of them—and only two churches were not represented. Having no prepared material, we mimeographed the lesson plans, the stories, and all the handwork that we could. They took this material, and as we went through the day's program, they pasted it into a notebook and made their "Teacher's Manual" in that manner. I never saw a group of students work harder nor more enthusiastically, and at the end of the five days they went home armed with lesson plans, handwork materials, and a good deal of enthusiasm.

One of the conditions of their coming was that they should return and serve their churches in a two-week school. Thirty-three of the thirty-five fulfilled their promises. In several schools one student worked all alone. In Dolores the teacher by herself taught sixty kiddies, primary and junior, until the coming of five teachers for the Catholic daily vacation Bible school, cut her classes in two. We saw her in action and there was no slow motion about her work. In another place, they were not happy in having only the primary and junior classes for which we provided, they also took in the kindergarten. The day we visited, one little fellow was sitting under the little table. When the teacher's attention was called to him and she inquired the reason for his shyness his little voice piped out, "I don't know the song." In three of the churches, the work branched out into the barrios where additional schools were held. One of these barrios received the gospel message for the adults, too, for one of our fine seminary young women spent her afternoons and evenings with the children and their parents.

The fruits of the labor of these young people are being harvested now and will be harvested in the future. Already one church has begun to use the worship period of the daily vacation Bible school, for the worship period of its Sunday school. We wanted the work to bear fruit in the Sunday schools. These young people know that they are expected to go right on applying what they know in the children's work which they have promised to sponsor this school year.

Vigan, P. I.

## Echoes from Everywhere

(Continued from page 52.)

### A Joyous Time At Monieka

This month has been a full one for me. On the first I returned from an itinerary of twenty days; on the third and fourth I was on the launch, *West Virginia*, bringing the evangelists and their wives to Monieka for a three-weeks institute. The first Sunday we baptized sixty-three, the second

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Sunday eighty-two and the fourth Sunday ten—155 in all for the month. This makes 468 for the first seven months and 759 since we arrived the middle of last October. I taught an hour and twenty minutes each day of the institute. We had twenty additional people to send out into the work, but five did not return, three of them going to Congo Christian Institute for further training.

CHARLES P. HEDGES.

Monieka, Africa.

#### Seminary Work Interesting

We have become settled and are very greatly enjoying our work. Last Sunday we had our first confession and baptism since coming to the Islands. A young man who is employed in caring for the Albert Allen Dormitory and church made a start in the Christian life. The seminary work is very interesting and both Mrs. Fey and myself enjoy our classes very much. I feel that the opportunity which we have as a church in the educational field here is very great. Thousands

of students, many of them away from home for the first time in their lives, crowd into the dormitories of every high school and college center and they are very responsive.

HAROLD FEY.

Manila, Philippine Islands.

#### Union Services In New York

Word comes from Timothy Tinsley, pastor of the Ridgewood Heights Christian Church, Brooklyn, New York, which is one of our Home Mission churches: "We participated with six neighboring churches in the evening services during the month of July. These services met with great interest in the community and were attended by large groups from all churches as well as many in the community who attend other churches in other sections. These are the first union services of any kind to be held in this district. A direct outcome is the formation of a Ridgewood Ministerial Association that will meet once a month in the fall to discuss union and cooperative work in the community."

#### From Persecutor To Friend

A woman belonging to the silversmith caste stopped Susan bai and Esther bai on the street one day and told them that she had been ill for two years, that she had spent many, many rupees for medicine received from an Indian but that she did not improve in health. The Bible woman told her to go to the mission hospital. For two months she took medicine given by Dr. George Miller and was completely cured. She became quite friendly and invited the Bible women to come regularly to her home. Formerly she opposed our work but now she advises other people to go to the mission hospital.

ANN MULLIN.

Damoh, India.



"I'll see you at the missionary meeting"

Mrs. Lulu Sweeney and Mrs. Fannie Hyatt, La Harpe, Illinois, who have not missed a meeting in the seventeen years since they joined the missionary society

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The Christian Board of Publication is chartered as a brotherhood institution, which was pronounced by three successive National Conventions as an essential factor in the growth of the brotherhood.

Through Mr. Long's gift of \$404,000 and through subsequent accumulations and the power of a growing prestige, this institution has the ability to render outstanding service.

The dividends for Missionary, Benevolent, and Educational work now amount to \$109,000, besides which there have been heavy investments in facilities for larger and better service.

You could not better serve the cause than by being sure that your Sunday school is using the literature produced by this brotherhood house that serves in the same cause.

## Christian Board of Publication

St. Louis    Missouri



# Receipts for Four Months Ending October 31, 1929

## United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$59,462.35	\$4,017.47*	\$ 3,552.15	\$15,541.55*
Day Schools	16,365.80	309.16*	245.00	4,554.25*
Christian Endeavor Societies	1,104.60	518.65*		10.77*
Missionary Organizations	91,262.52	312.53	853.29	2,404.88*
Individuals	8,875.80	529.95	12,678.29	5,227.51
Guests	3,556.16	1,505.99*	1,254.31	4,933.19*
West (U. C. M. S.)	24,755.39	1,536.44		947.77*
West (Old Societies)	12,606.16	6,009.42		
Gifts from Old Societies	10,000.00	2,550.00*	22,000.40	20,550.40
Missionary Institutions	17,507.89	1,776.18*		
Evangelist Institutions	27,473.24	5,187.76	715.70	21.74
Utilities			22,342.63	36,536.79*
WORLD CALL Subscriptions				
and Advertising	15,911.43	1,175.92		
Men's Builders	922.95	63.06*		
Literature	17,714.45	1,953.31		
Cellaneous	13,230.41	5,556.55*	1,235.46	1,593.69*
	\$320,749.15	\$ 408.27	\$64,877.23	\$40,723.24*
<b>Board of Education</b>				
Churches	\$ 7,546.85	\$6,655.74		
Government Crusades	441.62	441.62		
	\$ 7,988.47	\$7,097.36		

crease

## The Missionary Register

### Missionaries Sailing for Fields

Mr. and Mrs. Virgil E. Havens, Africa, S. S. Pennland, December 7, New York.  
 Dr. and Mrs. Geo. E. Mosher, Africa, S. S. Homeric, November 30, New York.  
 Mr. and Mrs. Everton B. Smith, Africa, from Antwerp, October 8.

### Missionaries Arriving on Furlough

Miss Martha Gibson, Japan.  
 Mr. and Mrs. Lewis A. Hurt, Africa.  
 Mr. and Mrs. Elmer G. Boyer, Africa.

### Birth

Andace, to Dr. and Mrs. L. F. Jaggard (Africa), Indianapolis, October 22, 1929.

## Conference on Church Architecture

Arrangements have been made for a day conference on church architecture allied subjects and exhibits at the Sheraton Hotel, St. Louis, Friday and Saturday, December 6 and 7.

It is expected that this will be one of the most valuable conferences that has yet been held on church building. The St. Louis Chapter of the American Institute of Architects is cooperating to help make the meeting a success.

The *Christian Herald's* exhibit of church architecture, illustrating the churches erected in their second annual contest, will be displayed.

The meeting is under the auspices of the Associated Bureaus and Departments of Church Architecture of which A. F. McKee is Chairman.

## The Bradys at Work

Besides my duties as teacher and housekeeper at the hospital I have Tagalog lessons and a Bible school class. Doctor



Three of the Bradys in the Philippine Islands.

Brady, of course, has longer hours and more work at the hospital than I. The Filipino members of the staff are quite efficient and before many years ought to be able to include in their number a good business manager as they now include assistant, a supervisor of nurses, head nurses and director of hospital.

MRS. R. F. BRADY.

Manila, Philippine Islands.

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# The Last Page

ALL month we've been scratching our grey head and rubbing our double chin, wondering what to give as a wholesale Christmas present to the gentle readers who stick with us to the last page.

"They don't stick to the last page," chimed in our Friendly Critic. "Flatter yourself a little—they begin there."

We didn't believe a word of it of course, but if by any accident it should in some remote case be true, it is all the more necessary that we extend something, maybe just lots of good wishes for lots of good luck.

"That's it—we'll give luck!" we cried.

"There's no such thing," came back blandly.

Ignoring the remark we turned in confidence to a very wise man. "You believe in luck, don't you?"

"Do I believe in luck? I should say I do! It's a wonderful force! I have watched the successful careers of too many lucky men to doubt its existence and its efficacy. You see some fellow reach out and grab an opportunity that the other fellows standing around had not realized was there. Having grabbed it, he hangs onto it with a grip that makes the jaws of a bulldog seem like a fairy touch.

"He calls into play his breadth of vision. He sees the possibilities of the situation, and has the ambition to desire them, and the courage to tackle them. He intensifies his strong points, bolsters his weak ones, cultivates those personal qualities that cause other men to trust him and to co-operate with him. He sows the seeds of sunshine, of good cheer, of optimism, of unstinted kindness. He gives freely of what he has, both spiritual and physical things. He thinks a little straighter; works a little harder and a little longer; travels on his nerve and his enthusiasm; he gives such services as his best efforts permit. He keeps his head cool, his feet warm, his mind busy.

"He doesn't worry over trifles; plans his work ahead, and then sticks to it, rain or shine. He talks and acts like a winner, for he knows in time he will be one. And then—*luck does all the rest.*"

The parson has got to speak out, whether people like it or not, and if they duck him—well, that is mild—they crucified Christ. The one thing he has to stand for is the right to give his people the message God gives him on his knees, and if he allows the fear of any form of persecution, whether it be ducking his person or docking his salary, to stand in the way, then he must reckon with the Lord he serves, and in whose name he speaks.

*There is one thing parsons have got to be careful about, and that is, that they speak the truth, and speak it lovingly . . . the truth, the whole truth, and nothing but the truth.—G. A. Studdert-Kennedy.*

A tree will stand beside a road without making a move for sixty or seventy years, and then one day it will suddenly jump in front of an auto.—*Life.*

## Remarks Worth Repeating

History proves that the right people are in a minority always.—*The Archbishop of York.*

Winners of the national "wisecrack" contest conducted by *The Pathfinder*, were announced recently.

The first prize of \$140, bringing \$7 a word, was won by Henry A. Courtney of Atlanta, Georgia, with the following:

"Do my ayes deceive me?" said the Senator as those who had pledged to support him voted against his bill."

One of the prize winners was:

A minister in very trying circumstances, when asked how he and his family managed to live, replied: "I live on faith, my wife on hope and my children on charity."

A missionary in India writes:

Do you want to know what caste is? Listen to this wayside incident which I watched with interest and amusement. A handsome little boy of nine or ten, dressed in clean clothes, with clean hands and face, was standing against a wall watching us in the car. Along came a little maid of six or seven, her hair matted, dirty hands and face, clothing all rags and dirt. Said mademoiselle, with a toss of her head, "What caste are you?" I could not hear the boy's answer, but her further speech told it: "Well, then, stand away from me," holding her chin in the air and drawing her rags closer around her.

Needless to say, he moved away, instantly and unprotestingly.

The wife and daughter of Colonel Berry, camp commander, came to the gate after taps and demanded admission. The sentry objected.

"But, my dear man, you don't understand," expostulated the older woman. "We are the Berrys."

"I don't care if you're the cat's whiskers," retorted the sentry. "You can't get in at this hour."—*American Legion Weekly.*

S. G.

## My Hero!

Let poets sing their lilting song

And gaily smite the lyre;

Give me the man who whistles while

He's putting on a tire.—*Azuride.*

## A Prayer

(On the Refectory Door of Chester Cathedral)

Give me a good digestion, Lord,

And also something to digest;

But when or how that something comes,

I leave to Thee, Who knowest best.

Give me a healthy body, Lord;  
Give me the sense to keep it so;  
Also a heart that is not bored,  
Whatever work I have to do.

Give me a healthy mind, good Lord  
That finds the good that dodges  
And seeing sin, is not appalled,  
But seeks a way to put it right.

Give me a point of view, good Lord  
Let me know what it is, and why  
Don't let me worry over much  
About the thing that's known as " "

Give me a sense of humor, Lord,  
Give me the power to see a joke,  
To get some happiness from life  
And pass it on to other folk.

Here's another poem:

The bear went up the mountain  
To see what he could see;

But—

187 signboards,  
17 auto camps,  
56 filling stations,  
76 orange-juice stands,  
11 garages, and  
11,987 unshaven tourists

Was all that he could see.—*Judge.*

"And listening to this music one almost see those gallant, hardy Puritans on the little deck of the Mayflower she steamed into the harbor."—*General a Radio Announcer.*

I hold no brief for the missionary, am not even religious in the orthodox meaning of the word. But I have known missionaries from Persia to Polynesia from the Congo to the China Seas, it irritates and angers me to hear missionaries and their work condemned and ridiculed by persons who are speaking of malice, prejudice, or ignorance. I am a roving writer, and my job takes me to the four corners of the earth. That is why I can speak first hand about so many missionaries. It has often seemed to me that no class of public servant—I use the term in its broader sense—has been so persistently maligned, and so generally misunderstood as the missionary. Though maligned, misrepresented, not only underpaid, often desperately lonely, frequently facing death, he has performed the tasks assigned him with a courage and devotion which merit the admiration of every right-thinking man and woman.—*E. Alexander Powell.*

"Aha!" screamed the villain, "You are you taking those copies of W. CALL?"

"I am taking them to the cleaners," replied the hero.

"Aha! You are having them dyed?"

"Yes, I want them read."



Spokane U.

# WORLD CALL



JANUARY 1929

15 CENTS

# And Now It's January!

And Education Day—what a glorious opportunity it offers to both minister and church! To the minister—to preach a great sermon on Christian education; to refresh his own mind and heart as to what is going on in the ever enlarging field of education; to become better informed regarding our own educational institutions, the progress they are making and the encouraging victories they are achieving; to present the claims of the college or colleges of the area in which he happens to be serving; and last but not least to inspire the congregation with the facts regarding what is being accomplished, through common purpose, interest and action by means of the Board of Education.

To the church—to know more about our educational enterprises; to acquire a better appreciation of their basic worth; to understand more clearly that the cause of Christian education is foundational and that even the local church cannot ultimately go forward without these institutions of learning; to plan to send the children of the homes of the church to these colleges of ours; and last but not least, to learn in what practical ways, through church offerings, individual gifts, annuities and bequests the needs of these colleges may be met and how their usefulness to the church and to the world-wide kingdom of God may be multiplied.

---

Education Day  
The Third Sunday in January



Education is the chief defense of nations.—*Burke*

History is a race between education and disaster.—*Wells*

The schoolhouse and the Bible are the hope of our country.—*Garfield*

Education is the unfolding and perfecting of human nature.—*Henderson*

Religion, morality and knowledge are necessary to good government.—*Congress, 1787*

Extinguish the colleges and you put out the eyes of both the church and the state.—*Tyler*

Christian education is the linchpin of our civilization.—*Anonymous*



*Therefore—Education Day and its observance—  
the third Sunday in January.*



## THE BOARD OF EDUCATION

309 Chamber of Commerce Building, Indianapolis, Indiana,  
*will gladly furnish information and materials.*



The Pioneers, the recent work of Lorado Taft which has been erected in the public park at Elmwood, Illinois, the birthplace of Mr. Taft

## Dream and Daring

YOU who are old,  
 And have fought the fight,  
 And have won or lost or left the field,  
 Weigh us not down  
 With fears of the world, as we run!  
 With the wisdom that is too right,  
 The warning to which we cannot yield—  
 The shadow that follows the sun  
 Follows forever—  
 And with all that desire must leave undone,  
 Though as a god it endeavor  
 Weigh, weigh us not down!  
 But gird our hope to believe  
 That all that is done  
 Is done by dream and daring  
 The earth was not born  
 Or heaven built of bewaring  
 Yield us the dawn!  
 You dreamt your hour—and dared, but we  
 Would dream till all you despaired of be.  
 Would dare, till the world's  
 Won to a new wayfaring.

—CALE YOUNG RICE.



# WORLD CALL



—“The King of Kings.”

*“If a man have a hundred sheep and one of them goeth astray, will he not leave the ninety and nine and go in search of the one that is lost; and when he findeth it he bringeth it home saying, Rejoice with me for I have found my sheep that was lost. Even so, there is joy in heaven over one sinner that repenteth.”*

Evangelistic Number

February, 1929

15 Cents

**Dr. Charles L. Goodell**

Leader of the Protestant evangelistic forces of America as secretary of the Commission on Evangelism of the Federal Council of Churches of Christ in America



## THE CHURCH GROWS!

**A**CCORDING to statistics tabulated by the Department of Commerce, the total number of church members in the United States in 1926 was 54,624,976.

In 1916 the federal statistics showed 41,926,854.

This means a gain during the decade of 12,698,122, an average of approximately three per cent annually.

**A**CCORDING to the 1928 Year Book of the Disciples of Christ the gain in this brotherhood for the last year is:

### UNITED STATES AND CANADA

1928	.	.	.	.	.	.	1,538,692
1927	.	.	.	.	.	.	1,481,376
Net Gain	.	.	.	.	.	.	<u>57,316</u>

### WORLD MEMBERSHIP

1928	.	.	.	.	.	.	1,629,823
1927	.	.	.	.	.	.	1,573,263
Net Gain	.	.	.	.	.	.	<u>56,560</u>



# All Aboard for Seattle and Alaska!

1. The International Convention of Disciples of Christ meets in Seattle, Washington, August 8 to 14, 1929.
2. One of the most magnificent sea voyages in the world is the journey from Seattle to Alaska, really through Alaska, for there is a succession of islands on one side and the mainland on the other.
3. August is the ideal month for such a journey, just as it is the very month we want to be away from the heat and dust of our inland cities and towns.
4. For the convenience and delight of our readers WORLD CALL has arranged with the Pacific Steamship Company—The Admiral Line—to take a limited number of our friends from Seattle to Skagway via Ketchikan, Petersburg, Juneau and Wrangell, and return via the same ports with an additional stop at Sitka. We will leave Seattle at 10 A. M., August 15, the day after the convention closes, and return the morning of August 27.
5. The very reasonable rates for the voyage range from \$90 to \$132 for each person, which of course covers passage, berth and meals.
6. Reservations will be listed and space allotted in the order of receipt. The \$90 rate applies to berths on C deck, three berths to each stateroom; the berths on A and B decks are \$100 each, with \$16 additional per passenger for the round trip for staterooms equipped with twin beds, but without connecting bath, or \$32 per passenger extra if the stateroom equipped with beds or berths has connecting bath.
7. Notice will be given later as to the amount of advance deposit required and the date when that and the complete fare must be paid.

Address—

**WORLD CALL ALASKAN VOYAGE MANAGER**

**Missions Building**

**Indianapolis, Indiana**

## 10 Times 1 are—11

IF the ten are *new* subscribers to WORLD CALL and,

IF the ten names and addresses and \$15 in payment for one year's subscription for each are sent in at *one time* by *one person*,

THEN that person is permitted to add another name and address to which the magazine will be sent free for a full year.

THIS is meant to be a recognition of the faithful and effective work of WORLD CALL secretaries whose loyalty added 1,953 new subscribers to our list between November 15 and December 15, 1928;

THIS makes it possible to keep WORLD CALL in your public library without asking anybody to pay for it;

OR to send WORLD CALL every month, free of charge, to some beloved shut-in of the congregation;

OR for the Sunday school to send WORLD CALL to every teacher in the school at a wholesale rate, 11 copies for the price of 10.

N. B.—Those who formerly received WORLD CALL can be considered new subscribers only if the records at our office show that their subscriptions expired six months or more prior to receipt of this order.

*Sample copies, explanatory leaflets, WORLD CALL pageants, subscription envelopes and blanks furnished on request.*

**WORLD CALL**

**Missions Building**

**Indianapolis, Indiana**

# Sowing the Seed



—American Bible Society.

From New Year's until Easter the entire world is being literally sown with Bible tracts and devotional readings for simultaneous study, preparing the ground for the Easter evangelistic victories



# WORLD CALL



March 1929

15 Cents

# "A Charge to Keep I Have, a God to Glorify"

Here are the Institutions in Foreign Mission Fields for which  
the Disciples of Christ are Responsible

## Africa

Congo Christian Institute, Bolenge.  
Dr. William Bailey Memorial Hospital,  
Bolenge.  
Frank Battson Memorial Press, Bolenge.  
Lockwood-Kinnear Hospital, Monieka.  
Shotwell Memorial Hospital, Mondombe.  
Lotumbe Hospital, Lotumbe.  
Union Mission House, Kinshasa.

## China

Chuchow Girls' School, Chuchow.  
Chuchow Boys' School, Chuchow.  
Coe Memorial Girls' School, Luchowfu.  
Luchowfu Boys' Boarding School, Luchowfu.  
Christian Girls' School, Nanking.  
Boys' High School, Nantungchow.  
Tisdale Memorial Hospital, Chuchow.  
Luchowfu Hospital, Luchowfu.  
Wuhu Central Boys' School, Wuhu.  
Girls' Jr. High School, Wuhu.  
Bible Teachers' Training School for  
Women, Nanking.  
Ginling College (Union), Nanking.  
Nanking Theological Seminary (Union),  
Nanking.  
Shanghai American School for Mission-  
ary Children (Union), Shanghai.  
University of Nanking (Union), Nan-  
king.  
Wuhu Academy (Union), Wuhu.  
Nantungchow Hospital, Nantungchow.  
University Hospital (Union), Nanking.

## India

Burgess Memorial Girls' School, Bilaspur.  
Damoh Boarding School, Damoh.  
Kulpahar Industrial Home for Women  
and Girls, Kulpahar.  
Kulpahar Children's Home, Kulpahar.  
Bible College, Jubbulpore.  
Nirmalendu Tubercular Sanatorium, Pen-  
dra Road.  
Jackman Memorial Hospital, Bilaspur.  
Damoh Hospital, Damoh.  
Harda Hospital, Harda.  
Boys' High School, Harda.  
Boys' Middle School, Jhansi.  
Boys' Hostel, Mungeli.  
Girls' Boarding School, Mungeli.  
Mungeli Hospital, Mungeli.  
Mungeli Leper Asylum, Mungeli.  
Jubbulpore Press, Jubbulpore.

## Japan

Drake Bible College, Takinogawa, Tokyo.  
Boys' Middle School, Tokyo.  
Asakusa Institute, Tokyo.  
Margaret K. Long Girls' School, Taki-  
nogawa, Tokyo.  
Christy Institute, Tennoji, Osaka.  
Woman's Christian College of Japan,  
(Union), Tokyo.

## Mexico

Boys' Boarding School, San Luis, Potosi.  
Colegio Hidalgo, Charcas.  
Colegio Ingles, San Luis Potosi.  
Colegio Morelos, Aguascalientes.  
Girls' Home, Colegio Morelos, Aguasca-  
lientes.  
Evangelical Seminary of Mexico  
(Union), Mexico City.  
Union Press, Mexico City.

## Philippine Islands

Albert Allen Memorial Dormitory, Ma-  
nila.  
Union Theological Seminary, Manila.  
Boys' Christian Training School, Laoag.  
Laoag Dormitory and Girls' Training  
School, Laoag.  
Training School for Nurses, Vigan.  
Mary J. Chiles Hospital, Manila.  
Sallie Long Reid Memorial Hospital,  
Laoag.  
Frank Dunn Memorial Hospital, Vigan.

## Porto Rico

Evangelical Seminary of Porto Rico, Rio  
Piedras.  
Union Press and Book Store, Ponce.

## South America

Colegio Internacional, Asuncion, Para-  
guay.  
Instituto Modelo de Obreras Christianas,  
(Union), Buenos Aires, Argentina.  
Colegio Americano (Union), Buenos  
Aires, Argentina.  
Union Seminary, Buenos Aires, Argen-  
tina.

## Tibet

Diltz Memorial Hospital, Batang.  
Christian School, Batang.  
Shelton Memorial Orphanage, Batang.



# Alaska in August!

*In response to the many inquiries concerning the*

## **World Call Alaskan Voyage**

*which came to the WORLD CALL office following the announcement of the Voyage in the last issue of the magazine, we are giving herewith full details of the trip.*

August, the ideal month for a voyage to Alaska, is also the time of our International Convention of Disciples of Christ in Seattle (August 8-14). For the delight and convenience of our friends WORLD CALL has arranged with the Admiral Line for the choice block of staterooms on the S. S. "Admiral Rogers" to take a limited number of congenial souls from Seattle to Skagway, via Ketchikan, Petersburg, Juneau and Wrangell and return, with an additional stop at Sitka. We will leave Seattle at 10 a. m. August 15, the day after the convention closes and return the morning of August 27.

The initial cost of the trip—\$90 to \$132 per person—includes everything—passage, berth and meals. Reservations will be listed and space allotted in the order of receipt. The \$90 rate applies to berths on C deck, two berths to each stateroom; the berths on A and B decks are \$100 each, with \$16 additional per passenger for the round trip for staterooms equipped with twin beds, but without connecting bath, or \$32 per passenger extra if the stateroom equipped with beds or berths has connecting bath.

A deposit of \$25 will hold any berth. It should accompany the request for reservation. The complete fare must be paid by July 15; tickets will be held for buyers at the World Call Alaskan voyage booth in the convention hall, Seattle.

*Address and make checks payable to—*

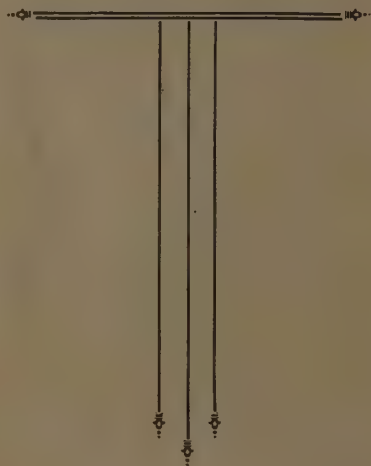
**WORLD CALL ALASKAN VOYAGE MANAGER**

Missions Building

Indianapolis, Indiana

# The Japanese Social Creed

*This social creed recently was adopted by the National Christian Council of Japan and went out to the nation as representing the social ideals and goals for which the Christians of Japan stand.*



Setting up as our ideal a Christian social order in which God is revered as Father and humanity is inter-related as brothers, we purpose to realize the love, justice and fraternal oneness manifested in Christ.

We are opposed to every kind of materialistic education and materialistic system of thought. We reject all social reconstruction based on class struggle and revolutionary methods. We are likewise opposed to reactionary oppression. Moreover, taking measures for the extension of Christian education, we pray that many leaders will arise from among us who will pour their lives into the solution of social problems.

We maintain that making the life of Christ a living force within organized society is the only salvation for the present distress. We believe that wealth is a God-given trust and that it should be offered up for him and for men.



# WORLD CALL



April 1929

15 Cents

# Will the Church Care for Her Own?

It is practically impossible for any minister of 65 years to obtain a new church.

The average salary among our ministers is \$2,217. Out of this, could you have saved much for your old age?

Governments, railroads, manufacturers and banks are humane enough to provide for their worn-out employees; can the church afford to do less?

Slowly the church has realized her obligation to her veterans. The Presbyterians, Methodists, Baptists and Congregationalists have established pension systems, and the Disciples of Christ are now inaugurating a complete and thorough Pension Fund that will adequately care for our ministry.

*But the Pension Fund will not be in operation  
until after January 1, 1931*

## IN THE MEANTIME—

182 aged ministers, 202 widows and their families, and 14 missionaries are wholly or partially dependent for their daily bread on ministerial relief.

This is only one-fourth of those entitled to ministerial relief and to this limited number is given an average of \$261 a year.

That is why ministerial relief is being continued—and that, very simply, is where your Easter offering will go.



# Seattle—the Convention—and Alaska!

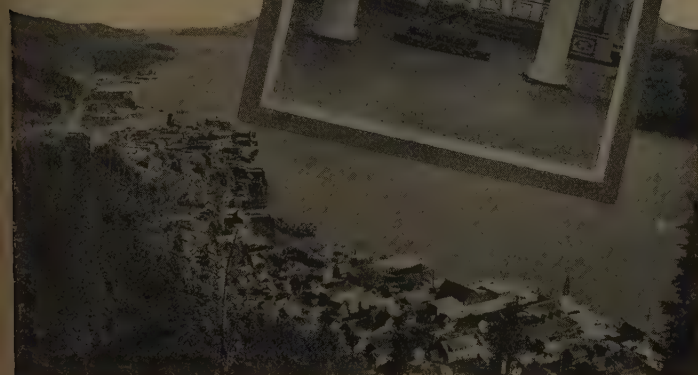
Everybody is talking "convention" these days. What will feature the program for our International Convention in Seattle August 8 to 14? Who will be there? What will happen? Ad infinitum. . . .

. . . . and when the convention is over . . . . the whistle of the "Admiral Rogers" . . . . the gay, flying streamers . . . . the laughing friends . . . . the waving hats . . . . the cheering crowd on the pier . . . . the throb of the engines as the great ship slowly slips from her berth . . . . the little sigh as we relax in a steamer chair . . . . Seattle's disappearing skyline . . . . and we are off . . . off . . . . for twelve days of glorious freedom and good fellowship, cruising along the Alaskan coast!



Auk Lake, with the mighty Mendenhall Glacier in the background. This glacier may be visited by automobile from Juneau.

(Right) Altar of St. Michael's Historic Russian Cathedral at Sitka.



Ketchikan, the first port of call, is picturesquely situated on Revillagigedo Island.

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**WORLD CALL ALASKAN  
VOYAGE MANAGER**

**Missions Building  
Indianapolis, Indiana**

# Believe, O Friend!

By  
Edwin Markham



Impossible, you say, that man survives  
The grave—that there are other lives?  
More strange, O friend, that we should ever rise  
Out of the dark to walk below these skies.  
Once having risen into life and light,  
We need not wonder at our deathless flight.

Life is the unbelievable; but now  
That this Incredible has taught us how,  
We can believe the all-imagining Power  
That breathed the Cosmos forth as a golden flower,  
Had potency in his breath  
To plan us new surprises beyond death—  
New spaces and new goals  
For the adventure of ascending souls.

Be brave, O heart, be brave:  
It is not strange that man survives the grave:  
'Twould be a stranger thing were he destroyed  
Than that he ever vaulted from the void.



# WORLD CALL



## THE WIDOW'S MITE

*"They all did cast in of their superfluity, but she of her want did cast in all she had."*

Self-Denial Number

May, 1929

15 Cents

SPokane University

# A Sample

of some of the

## Self-Denial Week Messages from Mission Fields—Home and Foreign

*A worker in a European immigrant station:*

I have joined the vast company of tithers but now am more than glad to face "a critical moment" with the rest and add my share for the week of Self-Denial. I shall make it a matter of prayer that each may give unstintedly.

*From a mountain school:*

It gives me very sincere pleasure to tell you that Self-Denial Week will be observed by our faculty 100%. We cannot do less.

*A worker in one of the Negro schools:*

I am enclosing my week's salary. I wish I could do more; in fact I would like to give a whole month's work to such a good cause.

*A worker in a city mission:*

Yes, surely, I will be most happy to assist in this effort for Christian giving. I had already felt that some extra gifts I had made to the situation which is quite critical here, which were above my regular tithe, were almost more than I could stand, but when a call of this kind comes I seem to find myself unable to say no. I do not know how you will handle this but you may have the amount cut off from my April check if that is possible.

*A worker among the Japanese on the Pacific Coast:*

I am planning to observe Self-Denial Week in a very real sense and have set apart the week's salary for the spread of the kingdom.

*India (cablegram):*

Missionaries will average probably more than week's wage. Indian co-workers and churches enlisting in spite of semi-famine conditions.

*Philippines (cablegram):*

Deduct \$700 from payments to field, our Self-Denial contribution.

*Africa (cablegram):*

Large number participating Self-Denial.

*Japan (cablegram):*

Churches, schools, workers, Sunday schools, missionaries participating.

*Mexico:*

Whole group here gladly cooperate in special plans.

*Argentina:*

Buenos Aires national workers and missionaries cooperating.



# ALASKA

the mighty!  
the magnificent!

YOU will like Alaska! You'll enjoy voyaging and the tang of salt sea air, but most of all, seascape and landscape will charm, totems and Indians will interest, and the great glaciers will impress you. Other travels may please, but not more than this unique voyage through placid inland ocean waters, viewing sights that, when seen, will better the imagination and once seen must forever be remembered.

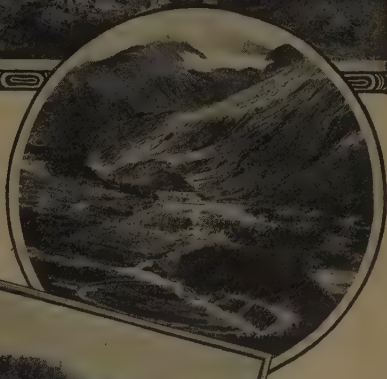
## THE CITIES

Centers of commerce for fabulously rich bonanza copper, coal and gold mines to supply world needs, the cities of Alaska have a wonderful future. What to the inquiring tourists are mere map names, will surprise the visitor with their evidences of modern progress, and inspire dreamers with visions of their wonderful future.

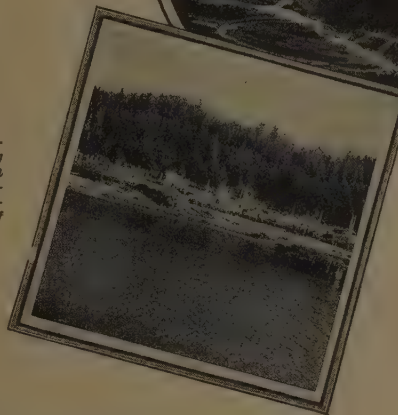
Each has its own peculiar charm and romance. Some centering around ancient Russian history, when Baranoff ruled this mighty empire in truly viceregal state; others centering around the voracious goldseekers of '98, and still others around the unruly and savage natives of other years. Everywhere the echoes of bygone days whisper their interesting, romantic and, many times, pathetic stories.



Looking down Gastineau Channel. Douglas in the foreground and beyond the famous Treadwell Mines, now abandoned. Juneau is directly across the Channel.



The Loop—an intricate engineering accomplishment on the Alaska Railroad, which penetrates the heart of Alaska.



A deserted Indian village, one of several passed en route, which with their totem poles and "elevated" graves, will command your interest.

## CONDENSED ITINERARY—SS. "Admiral Rogers"

### GOING TRIP

Leaving Seattle morning after Convention closes

Lv. Seattle	Thursday	August 15
Lv. Ketchikan	Saturday	August 17
Lv. Wrangell	Sunday	August 18
Lv. Petersburg	Sunday	August 18
Lv. Taku Glacier	Monday	August 19
Lv. Juneau	Monday	August 19
Ar. Skagway	Tuesday	August 20

### RETURN TRIP

Lv. Skagway	Tuesday	August 20
Lv. Sitka	Thursday	August 22
Lv. Juneau	Friday	August 23
Lv. Petersburg	Saturday	August 24
Lv. Wrangell	Saturday	August 24
Lv. Ketchikan	Saturday	August 24
Ar. Seattle	Tuesday	August 27

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Address and make checks payable to—

**World Call Alaskan Voyage Manager**  
**Missions Building** **Indianapolis, Indiana**

# THE FRIEZE

("Life Not Death")



## REMEMBERING

Mother's Day—May 12

Memorial Day—May 30

Here, then, is the frieze of those that hold the torch:  
See how from hand to hand they pass the flame along,  
See how their faces shine,  
Mark how the soft lips move. . . .  
Mark, Oh! mark, how from the deepest depths,  
The highest height of the orchestral silence,

Even now upon the inner ear  
Of Him who hearkens is falling the tide of their words  
To those oncoming, the Youth of the world,  
And to slow-stepping, heart-wrung Age.  
"We have endured and still endure;  
We have gone through 'all shapes and shames,'  
On our way to each holy mountain. . . .  
Heads downward we have hung on all the crosses of the  
worlds,

And we have tenanted each fagot pile and been the food  
of flames,  
Mounting each rung of the ladder  
That leads to the Temple Invisible.  
And drops of blood have fallen ever from our eyes,  
And jeers and hissings fallen ever on our ears,  
But these were, lo, even as a foam of nothingness:  
For at each entrance we have heard and seen  
Music ineffable and been more than comforted.  
And smiles and laughter have replaced our tears.


"And still we go, bearing the light,  
From life to life, from sphere to sphere, from strength  
to strength,  
Lifting ever the torch and the holy Word of the Silence.  
Ours is it to fight and be strong,  
Ours to be humble and lowly.

"If we have endured, O passionate Youth of the world,  
All the bitter stretches of waste, the tortuous heavens and  
hells,  
You, too, can endure! . . .  
It is life, not death, that you seek.  
From life to life, not from death to death, you shall go,  
Transcending ever the ape and trampling ever on death,  
Each arm high holding the Torch,  
Bearing each his stone for the Temple!"

—MARY SIEGRIST,  
*in the New York Times.*



# WORLD CALL



Children's  
Day  
Number

JUNE 1929

15 CENTS

# What the Children of Yesterday *Are Maintaining Today*

**F**IFTY years ago the Disciples of Christ were at work on only one foreign field, Jamaica, and the work there was very small. Today we are engaged in work on ten foreign fields where we have 279 foreign missionaries, 1,714 national workers, 213 church organizations, 1,086 other preaching points, 75 self-supporting churches or groups of Christians, and a total church membership of 37,063, with 5,800 baptisms last year. We have 508 schools and colleges, with a total enrollment of 15,594 and a property valuation in these institutions amounting to \$714,071.88. We have 18 hospitals and 22 dispensaries and in the calendar year 1927 gave 349,577 treatments. We have 4 printing presses, 5 brick-kilns, 1 sawmill, 3 steamboats, and 2 gasoline launches. For the fiscal year 1927, \$254,299.60 in fees, offerings and gifts was raised on the field.

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*Are the Children of Today Being Trained  
To Build as Well Tomorrow?*

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*Children's Day is June 2. It should be Observed  
in Every Church in the Brotherhood*



# Here It Is!



The Steamship "Admiral Rogers," en route to Alaska! It is passing Taku Glacier, a giant, live body of ice, three hundred feet high and two miles wide—just one of the inspiring sights the ship steams past on her romance-laden cruise from Seattle.

IF YOU have never enjoyed the incomparable experience of an ocean voyage, never traveled on a real ocean liner, never promenaded a breeze-swept deck, never lolled at your ease in a comfortable steamer chair, never enjoyed the invigorating effect of salt sea air, you have a distinctly pleasant experience in store for yourself. One of the great thrills and abiding memories of life is the first ocean voyage and particularly is this true when the voyage is over such a water boulevard as the world famous "Inside Passage" of Alaska. The cruise arranged for the Disciples of Christ through the Southern Alaska Summerland is no ordinary ocean voyage. It's unlike any other ocean voyage in the world. As J. S. McLain in his book, "Alaska and the Klondyke," says, "All the way, practically, the route lies among the islands which guard the Western coast like pickets of the line, their lofty mountain peaks often obscured by the clouds, or glistening white as the sunlight falls upon their snowy

summits. The channels are deep, the waters green and dark and wonderfully phosphorescent at night, but quiet as an inland lake." This is the world's wonder waterway, where every hour brings its new vision of beauty, and the ship moves almost imperceptibly between its massive ramparts of sublime chasms and abysses cut through the floor of the world. The entire round voyage, traversing 2,350 miles of inland waterways, is replete with interest. One engrossing picture so closely follows another that it is difficult to enumerate, let alone describe, them.

Everything considered it is easy to understand that this unusual post-convention trip, arranged for Disciples of Christ by the WORLD CALL, is a most unique, attractive and economical vacation opportunity and already the response of delegates, who desire to take advantage of it, assures a twelve days' cruise long to be remembered.

*The World Call Alaskan party sails from Seattle Thursday morning, August 15, the day after the convention closes and returns Tuesday, August 27*

The initial cost of the trip—\$90 to \$132 per person—includes everything—passage, berth and meals. Reservations will be listed and space allotted in the order of receipt. The \$90 rate applies to berths on C deck, two berths to each stateroom; the berths on A and B decks are \$100 each, with \$16 additional per passenger for the round trip for staterooms equipped with twin beds, but without connecting bath, or \$32 per passenger extra if

the stateroom equipped with beds or berths has connecting bath.

A deposit of \$25 will hold any berth. It should accompany the request for reservation. The complete fare must be paid by July 15; tickets will be held for buyers at the World Call Alaskan voyage booth in the convention hall, Seattle.

Address and make checks payable to—

**World Call Alaskan Voyage Manager**  
**Missions Building** **Indianapolis, Indiana**

# A Child of the Races

By DR. GEORGE E. MILLER

Damoh, C. P., India

I WAS sitting at my desk in the Boys' Boarding Hospital, busy with the annual physical examinations. There was no time for dreaming dreams or for idle imaginings. But, what is life without either? I had been robbed of both for days because of dust from the threshing floor as it were; but now I saw a dream through the dust clearing away for a moment because of a lad of ten—Prem Sukh, Love's Delight.

His nose was flat and his mouth was big, but it stretched wide in a smile that revealed teeth made white by the daily use of homemade charcoal tooth powder. His eyes were brown and clear, and looked out upon the world happy and unafraid.

So I counted his pulse, and dreamed. One, two, three—here is a lad whom his mother loved; four, five, six—she dreamed dreams for him; seven, eight, nine, ten—then she had to leave him. Thus I counted and dreamed, thumped his chest and dreamed, looked down his throat and dreamed, poked at his spleen and liver and dreamed; for there comes the time in the life of a dream when it will not be stayed.

Before Prem Sukh left and another boy came and the dust closed in again, I jotted down this dream of mine to pass on to you, the dream of Prem Sukh, Love's Delight, and of his mother who bore him, dreamed for him, then went into the Great Darkness and left him.

What Prem Sukh's mother could not finish the Boarding School is doing for her, doing it far better than she could have done it, for all her dreaming; and not only for her, but for the Love's Delight of many another mother who has passed on.

Dream with me for this little moment, and make the dreams of these mothers come true, as I am trying to make them come true; then for you, too, will be LOVE'S DELIGHT.

I saw him oft in my passing,  
So sturdy and happy at play.  
He smiled at me whether 'twas morning,  
Or whether the dusk of the day.  
As ever he hailed me with gladness,  
I thought, here's a lad made for joy,  
And blessed is the fond-hearted mother  
Who loves him and calls him, "My Boy!"

But soon, ah, too soon, will mantle  
The flush of shame on his face  
As he reads the scorn in the glances  
Of those who sneer at his race.  
His eyes will lose all their courage  
And glow with a dull despair.  
He will cringe at the cruelty of it,  
And wonder why it is there.

No more will he smile in the morning,  
No more will he sing in the night.  
No more for him will be brightness  
When man shall have put out the light.  
Stricken, and hurt, and hopeless,  
His life all twisted and torn,  
He will curse the day that begat him  
And wish he had never been born.

For his is the blood of the Aryan  
From over the mountains of snow.  
The blood of the Mogul and Viking  
In him commingle and flow.  
Aryan and Viking and Mogul,  
The races all cramped into one;  
Man's lust is the spirit that did it,  
Man scorns it, now that it's done.

He was made for love and for laughter,  
For singing his way along.  
He has a right to his loving,  
He has a right to his song.  
A sterner than he would conquer,  
Would conquer in spite of the pain;  
But his is the heart made for breaking,  
And his is the soul to be slain.

And man is the one who has done it.  
God made him, and made him well.  
He was born a fair child of heaven.  
Man plants in him seeds of hell.  
But man shall reap for his planting,  
Reap curses and hatred and blood.  
He has sown a whirlwind of races.  
Let him build an ark for the flood.



# WORLD CALL

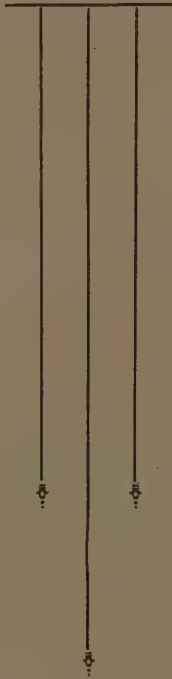


LY  
29

ICE  
5¢

## *The Real American*

By Bagdasar Krikor Baghdigian



**T**HOUGH I speak the English language, quote the Declaration of Independence and recite the Constitution of the United States, if I do not respect the law; treat my fellow men with equity and justice; serve my country honestly, unselfishly and vigilantly; I have become a babbler of words and a hypocrite, but I am not an American.

**T**HOUGH I have the gift of oratory; move the masses with patriotic fervor; understand the mysteries of politics and plead the cause of good government; if I accept privileges and neglect responsibilities of citizenship for interests contrary to ideal and principle, I am not an American.

**T**HOUGH I am a descendant of the Mayflower, or of the Revolutionary, or other historic period; speak boastfully of the noble accomplishments of my ancestors, allowing the thought of my lineage to swell my bosom with pride; if my life does not exemplify the spirit of liberty, democracy and justice, I am not an American.

**A**ND though I am a naturalized citizen, possessing the fundamental rights of man; enjoying economic, social, educational and political advantages affecting its policies and destiny, if I do not hold the interest of my native land and its people of primary importance, I am not an American. . . .

**T**HE American knows that the greatness of this Republic is limited only by the limitations of man. Therefore he makes himself great by the art of goodness, intelligence and wisdom and helps others to measure up to their best, thus demonstrating to the world the indispensability of democracy in the advance of civilization. He knows that the first and last defense of his country is his personal conduct in private life.

**H**E favors no nation, no race, no creed at the sacrifice of wisdom, truth and love. He serves them all by first serving the purpose of America.



TWELVE GLAMOROUS DAYS.....

CRUISING ALONG  
THE ALASKAN COAST.....

WITH A CROWD  
OF CONGENIAL FRIENDS.....

AT THE END OF  
A FULL CONVENTION WEEK.....

TO CROWN A GLORIOUS,  
EVENTFUL SUMMER VACATION.....

Who can resist its lure? To tell the truth, few people can, as the inquiries and bookings for the WORLD CALL ALASKAN VOYAGE show. There are yet a few good staterooms left, which may be claimed by those making immediate reservation. On July 15 all reserved space on the steamship "Admiral Rogers" not sold for the Voyage will be released to the steamship company. Any reservations not in by that date will be subject to the bookings made by the company.

The World Call Alaskan Party sails from Seattle Thursday morning, August 15, the day after the International Convention closes, and returns Tuesday, August 27.

The initial cost of the trip—\$90 to \$132 per person—includes everything—passage, berth and meals. The \$90 rate applies to berths on C deck, two berths to each stateroom; the berths on A and B decks are \$100 each, with \$16 additional per passenger for the round trip for staterooms equipped with twin beds but without connecting bath. All of those of the

\$132 rate are already taken.

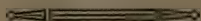
A deposit of \$25 will hold any remaining berth. It should accompany the request for reservation. The complete fare must be paid by July 15; tickets will be held for buyers at the World Call Alaskan voyage booth in the convention hall, Seattle, if desired.

Address and make checks payable to—

**World Call Alaskan Voyage Manager**  
Missions Building - - - - Indianapolis, Indiana

# Scum o' the Earth

By ROBERT SCHAUFFLER



**A**T THE gate of the West I stand  
On the isle where the nations throng,  
We call them "scum o' the earth";  
Say, are we doing you wrong,  
Young fellow from Socrates' land?—  
You, like a Hermes so lissome, and strong  
Fresh from the master Praxiteles' hand?  
So, you're of Spartan birth?  
Descended, perhaps, from one of the band—  
Deathless in story and song—  
Who combed their long hair at Thermopylae's pass?  
More tragic than theirs, more compassion-worth,  
They have doomed you to march in our "immigrant  
class"  
Where you're nothing but "scum o' the earth."

Genoese boy of the level brow,  
Lad of the lustrous, dreamy eyes,  
A-stare at Manhattan's pinnacles now  
In the first, sweet shock of a hushed surprise;  
Within your far rapt seer's eyes  
I catch the glow of the wild surmise  
That played on the Santa Maria's prow  
In that still gray dawn,  
Four centuries gone,  
When a world from the wave began to rise  
Oh, it's hard to foretell what high emprise  
Is the goal that gleams  
When Italy's dreams  
Spread wing and sweep into skies.  
Caesar dreamed him a world ruled well;  
Dante dreamed Heaven out of Hell;  
Angelo brought us there to dwell  
And you, are you of a different birth?  
You're only a "dago"—and "scum o' the earth."

Say, are we doing you wrong,  
Calling you "scum o' the earth,"  
Man of the sorrow-bowed head,  
Of the features tender yet strong—  
Man of the eyes full of wisdom and mystery  
Mingled with patience and dread?

Have not I known you in history,  
Sorrow-bowed head?  
Were you the poet-king, worth  
Treasures of Ophir, unpriced?  
Were you the prophet, perchance, whose art  
Foretold how the rabble would mock  
That shepherd of spirits, ere long,  
Who should carry the lambs on his heart  
And tenderly feed his Flock?  
Man—lift that sorrow-bowed head  
Lo! 'tis the face of the Christ—  
The vision dies at its birth.  
You're merely a butt for our mirth.  
You're a "sheeny"—and therefore despised  
And rejected as "scum o' the earth."

Countrymen, bend and invoke  
Mercy for us blasphemers,  
For that we spat on these marvelous folks  
Nations of darers and dreamers  
Scions of singers and seers  
Our peers and more than our peers  
"Rabble and refuse," we name them  
And "scum o' the earth," to shame them;  
Mercy for us of the few young years  
Of the culture so callow and crude  
Of the hands so grasping and rude  
The lips so ready for sneers  
At the songs of our ancient more than peers;  
Mercy for us who dare despise  
Men in whose loins our Homer lies;  
Mothers of men who shall bring us  
The glory of Titian, the grandeur of Huss;  
Children in whose frail arms shall rest  
Prophets and singers and saints of the West  
Newcomers all from the Eastern seas  
Help us incarnate dreams like these;  
Forget, and forgive, that we did you wrong.  
Help us father a nation, strong  
In the comradeship of an equal birth,  
In the wealth of the richest bloods of the earth.

—Taken from *Scum o' the Earth*, a collection of poems published by Houghton Mifflin Co., Boston, used by permission.



# WORLD CALL



AUGUST 1929

15 CENTS

# The Record of Church Erection

## From the Beginning

Total amount in funds October 1, 1888 .....	\$ 10,662.00
Total amount in funds June 30, 1929 .....	\$ 2,677,793.85
Total amount returned on loans from beginning .....	\$4,724,135.31
Total amount of interest received from beginning .....	\$1,614,647.50
Total amount received on loans and in- terest .....	\$ 6,338,782.81
Number of loans made to help build churches .....	2,660
Total amount of money loaned from beginning .....	\$ 7,377,837.00
Estimated value of properties created by aid of loans .....	\$22,133,511.00
Number of loans that have been paid in full .....	2,205
Number of loans outstanding .....	455

## For the Past Year

July 1, 1928—June 30, 1929

(See page 9)

Amount in funds of Board of Church Ex- tension and Department of Church Erection July 1, 1928 .....	\$2,607,976.85
Amount in these funds June 30, 1929 .....	\$2,677,793.85
Increase for the year .....	\$ 69,817.00
Amount returned on principal .....	\$293,761.00
Amount paid on interest .....	\$123,070.35
Total received on principal and interest .....	\$ 416,831.35
Average principal and interest collec- tions per month .....	\$ 34,735.94
Number of churches paying off loans in full .....	43
Number of churches receiving loans .....	66
Amount of loans closed .....	\$ 589,060.00
Average loan .....	\$ 8,925.00
Value of properties created (Estimated) .....	\$1,767,180.00
Number of churches promised loans but not closed .....	47
Amount of loans promised but not closed .....	\$ 577,300.00
Estimated value of properties in pros- pect through these loans .....	\$1,731,900.00



# LAST CALL

for

# ALASKA!



ON THURSDAY morning, August 15, the WORLD CALL ALASKAN VOYAGE party will steam out of the Seattle harbor and begin its 2,350 mile twelve-day trip between massive ramparts of sublime chasms and abysses cut through the floor of the world. To Ketchikan, Wrangell, Petersburg, Taku Glacier, Juneau, Skagway the majestic "Admiral Rogers" will thread its way—names replete with romance and adventure! 'Twas in '98—a wild tale it was in the telling and like wildfire it spread, "Gold, yellow gold, unheard of gold in Alaska!" The rush was on! We may not discover gold in Alaska, nor own a gold mine, but we may surely see one and experience a little of the prospectors' spirit.

Everything considered, it is easy to understand that this unusual post-convention trip arranged by WORLD CALL is a unique, attractive and economical vacation opportunity, as is evidenced by the scores who have already signed up for it.

The initial cost of the trip—\$90 to \$132 per person—includes everything—passage, berth and meals. The \$90 rate applies to berths on C deck, two berths to each stateroom; the berths on A and B decks are \$100 each, with \$16 additional per passenger for the round trip for staterooms equipped with twin beds

but without connecting bath. All of those of the \$132 rate are already taken.

Tickets will be held for buyers at the World Call Alaskan Voyage booth in the convention hall, Seattle, if desired.



*Address and make checks payable to—*

## World Call Alaskan Voyage Manager

Missions Building

Indianapolis, Indiana

# SEATTLE

## The Beautiful

---



By Edna Earle Braden

*Anticipating the Seattle International  
Convention of Disciples of Christ*

BY THE shores of Puget Sound,  
By the shining Big-Sea-Water,  
Stands the great and proud Seattle—  
Pride of the Northwest—Seattle.  
Dark behind her is the forest.  
Rise the green and scented pine trees,  
Rise the firs with cones upon them.  
Bright before her beats the water,  
Beats the clear and sunny water,  
Beats the shining Big-Sea-Water.

There the rugged snow-capped mountain,  
Stands a sentinel above her,  
Beckoning to all the people  
Who have come to this, the Charmed Land.  
Bidding welcome to the strangers,  
Who have come to this convention,  
Here for rest and recreation,  
And to still the soul's great yearning.

To the West—the proud Olympics  
Lift their rough and rugged shoulders;  
Painting on the sunset sky-line,  
Such a rare and glorious picture  
That the stranger looks to worship  
At the shrine of Nature's grandeur.

From the East—the North—the Southland,  
Come our friends we've known in childhood,  
Schoolmates of the days departed,  
Here to greet us in our wigwams,  
In this land of scenic beauty.  
Here to feast on all the splendor,  
Here to worship the Creator.  
Come to see the friends who left him,  
Left to seek a great adventure  
In this land of charm and rainfall  
And are now almost like natives  
With our blankets, beads and earrings,  
And our sun-tan—so alluring.  
Come to verify our ravings.

Come to drink at that great fountain,  
Where the heart of man is kindled.  
Where the spirit, too, is lifted  
With the flow of living water,  
With the feast of spirit's message  
From the lips of our great leaders  
Who are come to so inspire us.

Let us each as we are pondering  
On this rare and glorious privilege,  
Wend our way with all the pilgrims  
Of the great Northwest, Disciples,  
To the city of Seattle.  
There to greet our guests and loved ones,  
There to each receive a blessing,  
There to feast at this convention.



# WORLD CALL



SEPTEMBER 1929

15 CENTS

# High points of the Home Missionary Work

*Conducted by the*

United Christian Missionary Society

2 Mountain schools—Hazel Green, Kentucky, and Livingston, Tennessee,—maintained, enrolling 747 students last year.

3 Negro schools—Jarvis Christian Institute, Hawkins, Texas; Southern Christian Institute, Edwards, Mississippi; and Piedmont Christian Institute, Martinsville, Virginia—maintained, enrolling 463 students last year.

Mexican Christian Institute, San Antonio, Texas, supported with staff of 13 trained workers ministering to an area with a Mexican population of 650,000, in which we have organized 11 Mexican churches.

Evangelistic work in French territory of Louisiana conducted by 3 workers who covered 27,296 "Ford" miles last year and added 208 to the church.

Work among the Japanese on the Pacific Coast radiating from 5 centers,

administered by 8 trained workers. 684 Japanese Christians are active workers in our Japanese churches.

Yakima Indian Christian Mission supported at White Swan, Washington, providing a home for 50 children last year.

20 communities of new Americans across the country helped by 15 experienced workers, enrolling over 3,000 European immigrants in various organized groups last year.

137 struggling churches helped with pastoral support last year.

10 evangelists supported full or part time, reporting 64 meetings and 697 additions last year.

102 Evangelistic Conferences and Institutes held last year.



# A Few Reasons

## ***Why World Call should be in every home in the church***

Because it is a spiritual dynamo.

- it is the outstanding missionary journal of America.
- it furnishes up-to-date missionary facts which cannot be obtained elsewhere.
- it carries monthly program material for the missionary society.
- placed on the reading table in your library, it is an index to the character of your home.

## ***Why every church officer should read World Call***

Because the reading of World Call carries his interest beyond the confines of the local church. It helps him to become a world Christian.

- an informed church officer is a more efficient church officer.
- acquainting him as it does with all phases of our organized work—Foreign Missions, Home Missions, Church Erection, Ministerial Relief, Benevolence, Religious Education, Missionary Education, General Christian Education, Temperance and Social Welfare, he will be ready to carry out the plans which his church is making for the upbuilding of the Kingdom.
- it graphically reports how the four or five million dollars annually contributed by the Disciples of Christ to our organized work is being spent and the results obtained from such expenditure.

## ***Why every Bible school officer and teacher should read World Call***

Because it will give him a vision of the world need for religious education.

- it provides interesting and valuable lesson material.
- it will enable him to give a world vision to young people and children for whose training he is so largely responsible.
- it clearly demonstrates that the heart of religious education is missionary education and the heart of missionary education is a realization

that the Master's disciples must be continuously about the Father's business.

## ***Why young people should read World Call***

Because it furnishes reference material for students.

- its pages from time to time carry challenging descriptions of what young people are doing for the Master around the world.
- it reports fully the activities of young people's summer conferences and Youth Conventions, also carries program outlines for Circles and Triangles.
- it proves to young people who will read its pages that the program of the church today is more challenging than ever.

## ***Why every parent should subscribe for World Call***

Because it broadens their sympathy, widens their vision and strengthens their desire to serve.

- the unusual pictures found in WORLD CALL are of interest to children.
- it carries material which serves as a guide to the spiritual development of a child's soul.
- WORLD CALL supplies information which kindles a missionary passion and plants the truth of God in the heart. It is economy, therefore, to spend—\$1.50 (12½¢ a month) to bring its influence into the home.

## ***Why World Call helps the church***

Because World Call readers come to church with a background which makes it possible for the pastor to preach effectively.

- a church regularly reading missionary material is a going, growing and giving church.
- the placing of WORLD CALL in the homes of those not interested inspires them and stimulates their interest in the affairs of the church.
- WORLD CALL helps the new member to get a new conception of the church he has joined. He will come to know that the local church is only a part of a great organization which is putting on a world-wide program and that he has a part in it.

## Observe World Call Week—October 6-12, 1929

Order Supplies now from

### WORLD CALL

Missions Building

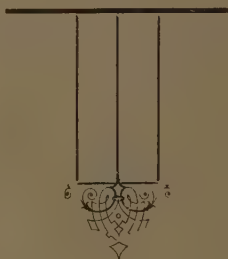
Indianapolis, Ind.

## "The Adventurous Life"

*as defined by*

Raymond B. Fosdick

*for the graduating Class  
of Smith College,  
on June 17, 1929*



THE adventurous life is a life that is willing to cut loose from the past for the sake of the future, that will take chances in casting off from old traditions and old techniques. I mean by the adventurous life a life unwilling to remain tied up in any port, preferring to ride the high seas in search of fairer lands—a life that finds serenity in growth.

Of such a life the dominant characteristic is that it is unafraid. It has banished the word fear from its vocabulary. In the first place, it is unafraid of what other people think. Like Columbus, it dares not only to assert a belief but to live it in the face of contrary opinion. It does not fear solitude, either physical or intellectual. It is not afraid of standing before a flower for ten minutes at a time and dreaming dreams that have no practical meaning. It thinks its own thoughts, it reads its own books, it develops its own hobbies, it establishes its own standards, it is governed by its own conscience. . . . .

My concern is that you will catch the contagion of fear, that you will too gladly pay the price of living comfortably with neighbors. My apprehension is that you will walk in the middle of the road and sit in the middle of the boat and too soon forget the duty that is laid on all those who would call themselves educated—the duty of rebellion. I am not afraid of your nonconformity; I am afraid of your conformity. I do not worry about your dissent; I worry about your acquiescence. It is not your unrest and discontent that bother me as I think of your future; it is your complacency. The thing that I dread for you is the cloud of dullness settling over your lives as it has settled over the lives of so many who have gone before you.

The adventurous life is eager for new ideas. It stands on tip-toe before every promise of discovery in the physical and social sciences. It waits with high anticipation for news from the far frontiers of knowledge, where some pioneer—an Einstein, an Eddington, a Niels Bohr—is pushing forward where the human mind has never before gone. It watches with fascinated interest the progress of experiments and demonstrations in government, in education, in law, in family relationships and in all those fields in which our social engineers are attempting to improve the technique of human contact.

The adventurous life need not be too greatly affected by environment, because it is a life lived from within. It is an attitude of mind. The crowd mills feverishly one way and the other, but we have built a shining citadel against the world—ramparts where we defend, against the pressure of convention, the home of the unsubdued. The citizens of Middletown are concerned about ballast for the boat, but we are concerned about sails, and we are unafraid as we stretch them to the tall masts where they will collect the winds of space.



# WORLD CALL



CONQUEST NUMBER  
OCTOBER 1929

15 CENTS

# High Points of the Year's Work

## of the United Christian Missionary Society

July 1, 1928 to June 30, 1929

*"If God writes 'opportunity' on one side of open doors, he writes 'responsibility' on the other side."*

### FOREIGN MISSIONS

Baptisms, 5,529; church membership, 40,229; gain 3,166.  
Bible school enrollment, 17,454.  
Mission schools, 510; pupils, 14,916.  
Hospital and dispensary treatments, 434,791, an increase of 85,214 over last year.  
Receipts, including self-support, \$347,239.31.  
New buildings: Congo Christian Institute, Allen Stone School Building, Mary Lyons Girls' Dormitory, property restored in Porto Rico which was destroyed by cyclone.

### HOME MISSIONS

Evangelistic conferences, 100. Meetings held, 64; additions, 697.  
Churches aided toward self-support, 137.

### BENEVOLENCE

Children cared for in six homes, 1,440.  
Widowed mothers assisted with children, 73.  
Guests in six homes for aged, 241; waiting list 75.  
Patients served in one hospital, 378.

### CHURCH ERECTION

Churches aided during year, 66; total, \$589,060.  
Architect advised 119 churches.

### MINISTRY

Families of ministers and missionaries aided, 400.  
Total relief granted, \$114,759.47.

### RELIGIOUS EDUCATION

Young people's conferences, 57.  
Leadership training credits, 13,138.

### MISSIONARY EDUCATION

Committee on educational approach to the local church organized.  
Missionary extension courses of College of Missions in preparation.

### MISSIONARY ORGANIZATIONS

Enlistment of younger women of churches; 110 young matrons' societies.  
Young business women's guilds organized, 150.  
Total missionary organizations, 5,287; membership, 162,130.  
Total offerings from missionary organizations to general fund, \$613,581.70; a gain of \$4,243.84.  
Total offerings to special funds, \$9,606.06.

### PROMOTIONAL

Total general fund receipts from promotional sources, \$1,609,535.36; a gain of \$86,770.07.  
Receipts from self-denial week to June 30, \$103,512.97.  
Receipts on annuities, \$118,134.23.

### TREASURY

Total receipts of U. C. M. S. to general fund .....	\$2,434,968.41
Total expenditures from general fund .....	2,525,515.80
General fund operations deficit as of June 30, '29 .....	575,730.99



# What Will Our Churches Do?

With 2,584 ministers enlisted as charter members of the Pension Fund, the natural question now is, "What will our churches do?"

Members of Official Boards will do exactly as our ministers did. They will study the Pension Plan. They will look at this brotherhood movement from every angle. When they are convinced of the Pension Fund's necessity and merits they will decide to join by agreeing to pay the equivalent of 8 per cent of the minister's annual salary so that the Fund may carry on in perpetuity.

## Why Will Our Churches Join the Pension Fund?

- Because churches that have always preached righteousness cannot refuse to do right.
- Because our Pension Plan rests squarely upon the experience of life insurance and of other pension systems, plus the exact calculations of the country's ablest actuaries. Consequently it offers the cheapest possible way of securing the necessary protection.
- Because the older forms of charitable relief never did and never can save the churches from open reproach in regard to their aged and disabled ministers.
- Because the ministry is the greatest work in the world and our churches cannot afford to let men who have devoted their lives to the ministry spend their last days in destitution.
- Because members of churches of Christ everywhere are determined that this challenge to the brotherhood shall be met successfully, just as our people met the challenge of the Men and Millions Movement and of other brotherhood enterprises of lesser magnitude.

## Know the Facts!

Every congregation should be fully informed concerning the Pension Plan so that it may act with intelligence and conviction.

Laymen and ministers in every part of the country have studied the Plan for many years

and hold themselves in readiness to meet with any church or official board.

To this same end the Trustees have published several booklets that will be sent free on request.

### Booklets of Immediate Importance

**The Pension Plan**—A 32-page booklet that tells the entire story in a nutshell.

**Questions and Answers**—Categorical answers to questions designed to show precisely how and why our Pension Fund works.

**The Story of Brother K**—A true story of one of our pastors which gives the correct answer to the question of why Protestant churches need pension systems.

### Trustees of the Pension Fund

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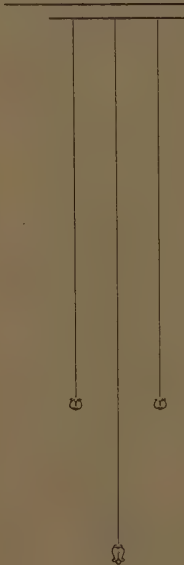
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# A Parable of a Pilgrim

## Concerning a Certain Wee Philosopher

---



AND it was that upon a certain morning when I was getting ready to depart for the office where I labor, that a little three-year-old lassie who spreads sunshine around our house and getteth herself oftentimes into mischief, but who, withal, delights her Daddy's heart, said unto me, "Daddy, did you get your grief case?" Now for the moment I knew not what she meant. But when I remembered that within that leather portfolio which I carry, there resteth many papers of a doubtful value and which serve mainly to clutter up my desk and make the finding of really important documents a seven days' task, I pondered within myself whether or not she had named it right.

AND I remembered that millions of men have so cluttered up their lives with things of doubtful value, with worthless, yea, even with harmful things, that they have become walking "grief cases." Our lives are burdened with our forebodings, our worries, our dislikes, our antipathies, and even our hatreds. Today I read of a man who sought another for thirty and eight years that he might kill him. Think of the anguish of soul endured in keeping alive a venomous hatred for thirty-eight years, with the red deed of murder at the end of the trail and the black pall of remorse ever afterward! And yet each one of us is even so carrying about a multitude of griefs and worries, each perhaps as foolish, if not as deadly, as that poor misguided soul. Examine thy "grief case" today, friend.



# WORLD CALL

God Bless  
Our Home



NOVEMBER 1929

15 CENTS

# I Am Your Pupil

By

PERCY R. HAYWARD



Reprinted from  
*The Church School Journal*

I am Your Pupil.

I enter the room where you teach. I sit in your class. I walk home from the church by your side. I sit on a wearisome chair by the wall while you call upon my parents—and discuss me!

You see my face—but not often do you know my thoughts.

You catch my smile—but you scarcely ever know what I really love.

You have a rare skill in juggling back and forth the externals of my life, which are:

The ideas that occupy my life.

The conventional, polite gestures of conduct that I learn to imitate in you.

The jingling pennies that I bring to some "cause" for which I do not care.

But all the time there is an inner world that you often do not see and for which you rarely reveal a skillful touch—and in it are:

My loves—and hates.

My fears and pains.

My thrills and satisfactions.

My daydreams whose vitality depends upon their portentous secrecy.

My inward repulsion for that which I outwardly choose.

My inner love for what I outwardly reject.

I am a world made new, the channel through which your dearest dreams may come true.



# Touchdowns for Pensions

The Pension Program, like a football game, consists of four quarters. The first quarter was gloriously won when 2,623 ministers scored touchdowns by agreeing to set apart 2½ per cent of their own salaries toward pensioning themselves and safeguarding their families.

## Let's win the Second Quarter by a big score!

The second quarter is the enrollment of at least 2,500 churches. Churches and organizations employing over 200 ministers already have voted to play fair with the ministry and themselves by putting in their budgets, beginning with 1931, the equivalent of 8 per cent of their ministers' salaries. Every such action is a touchdown in this great game.

Cut out this card for use in reporting your church's action.

### PENSION FUND

of Disciples of Christ

#### CHURCH RESOLUTION FOR MEMBERSHIP

The \_\_\_\_\_ Church of \_\_\_\_\_  
State of \_\_\_\_\_ on \_\_\_\_\_ adopted  
the following resolution:

Resolved: That when the pension system, approved and adopted by the International Convention at Columbus in April, 1928, goes into operation January 1, 1931, the treasurer of this Church is hereby authorized to pay monthly to the treasurer of the Pension Fund of Disciples of Christ a sum equivalent to eight per cent of the salary paid by this Church to its minister, a parsonage being considered as increasing the money salary by fifteen per cent. The chairman of the board of officers and the church treasurer are hereby authorized to sign this resolution on behalf of the Church.

\_\_\_\_\_  
CHAIRMAN OF BOARD OF OFFICERS

\_\_\_\_\_  
TREASURER.

\_\_\_\_\_  
NAME OF MINISTER

\_\_\_\_\_  
ADDRESS.

The Third Quarter will be the pledging of \$8,000,000 for the accrued liabilities fund. This part of the game will be played during 1930.

The Fourth Quarter will be the actual establishment of the new Pension System on January 1, 1931, and the collection of pledges.

For information, assistance, and literature write to the Pension Fund,  
711 Chamber of Commerce Building, Indianapolis, Indiana

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# If Preachers, then Pensions



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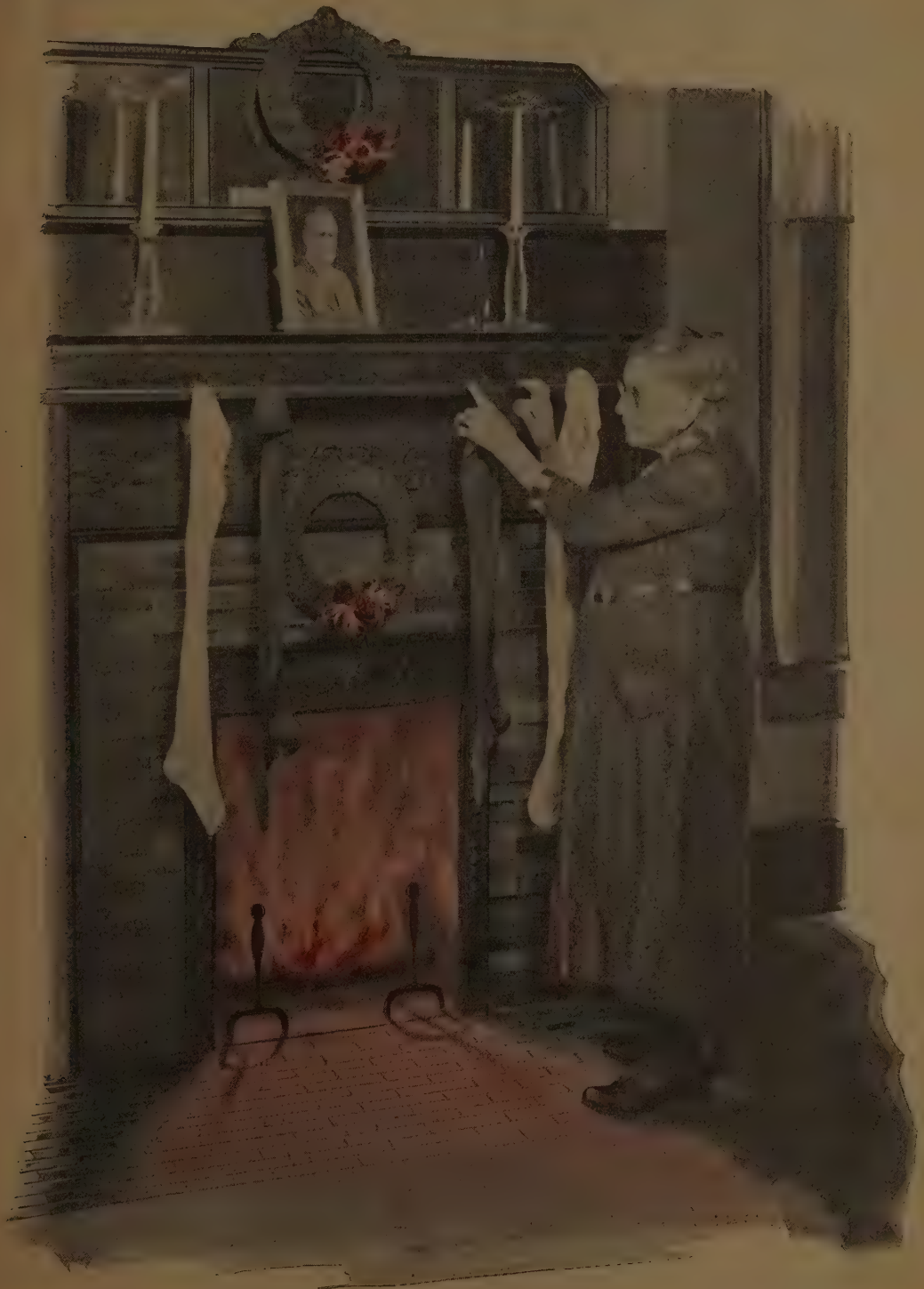
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# WORLD CALL



December, 1929

15 Cents

# The Christmas Street



By

MARGARET PRESCOTT MONTAGUE  
In "The House Beautiful"

RED of holly, swirl of snow,  
Scurry of passing feet,  
Jumble of people, high and low—  
This is the Christmas street.  
White man, black man, bishop,  
Jew—  
Christ was born for all of you!

Cherished children, a hungry tot,  
Sad little face and eye;  
Chinaman, Negro, polyglot,  
Tramp and tramping by.  
Rich man, poor man, beggar man,  
too—  
Christ has died for all of you!

Santa Claus, and mistletoe,  
Newsboy, fakir, cheat,  
Drab, and virgin, on they go—  
This is the Christmas street.  
Pass and pass, O motley crew—  
Christ He lives in all of you!



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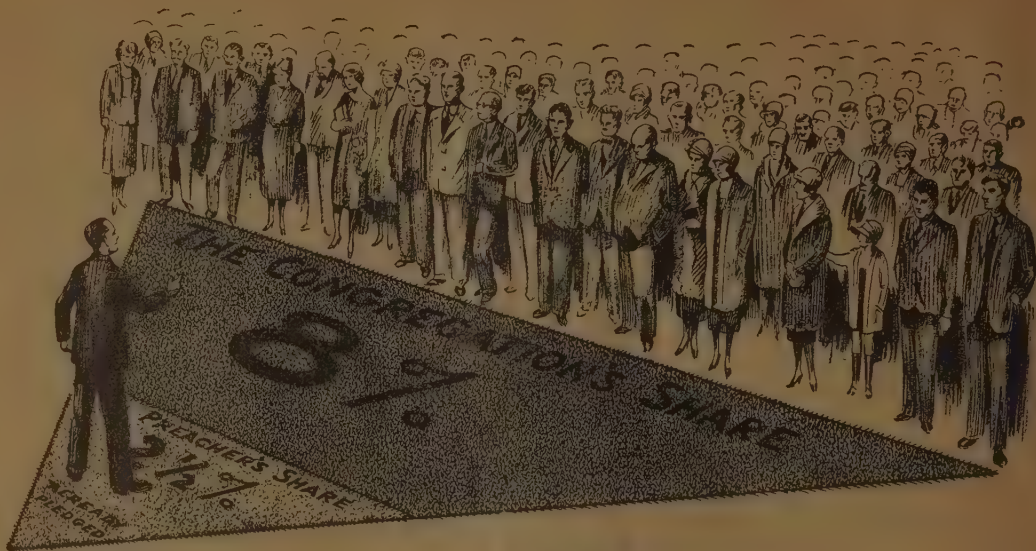
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## WORLD CALL

Missions Building



Indianapolis, Indiana



Sam Jones used to say:

“A man must have something to stand on when he prays.”

He insisted that it is useless to pray for salvation without obeying the plain commands of the gospel.

Nearly 2,800 of our ministers have provided themselves with “something to stand on” when talking pensions by agreeing to pay 2½ per cent of their salaries to the Pension Fund—all they can do without injuring their ministry.

Their pledges have answered for all time the question of whether or not our ministers want this opportunity to earn honorable pensions for themselves and their families.

Churches of Christ no longer dare leave their ministers to the uncertain mercies of inadequate ministerial relief. Charity must go. Social justice must come.

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“Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.”—Romans 13:7











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